[AUM]



MAY LORD SHRI SWAMINARAYAN PREVAIL

SHRI HARI VAN VICHARAN KAVYAM

PART–II

Author and Publisher

Shri Gopalcharandas Shastri

Sant Bhushan, Dharmavidyabhasker

The Chief Priest

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SRI HARI



Parbrahma Purn Purushottam
Sri Swaminarayan Bhagwan



Sixth and Present Acharya Shri Tejendraprasadji Maharaj

LIFE-SKETCH OF THF AUTHOR

I

यद यद् विभूतिमत् सत्त्वं श्रीमदूर्जितमेव वा ॥
तत् तदेवागच्छ त्व मम तेजोंऽशसंभवम् ॥

Lord Shri Krishna has said in the Bhagvadgita in the above verse 41 of Chapter 10 as under

Whatsoever being there is, endowed with glory and grace and vigour, know that to have sprung from a fragment of My splendour

The sun's rays descend on a heap of earth as well as on a diamond equally but those which descend on diamond shine forth brightly due to their multiplication in diamond because of the crystal-like clarity and its own sincerity of reflecting them in many directions

Similarly, the author of this volume Shastri Swami Shri Gopalcharnadasji Swami is a great saint with high-soaring idealism coupled with holiness Highly revered and good guide Sadgurn Shastri Gopalcharandasji Swami is born in Panasina village of Limbdi Taluka Shri Vaghjibhai of Patel community was full of love for religion and devoted to the path of devotion He was leading the path of duty with his devoted wife Ramba and a son was born to them on Monday the third day of bright half of the month of Magh in Samvat year of 1951 at 4 00 P M

Immediately after the son's birth the mother left this world for residence in Akshardham, imperishable abode of the Lord At the very same time a son was born to Laxmiba of Brahmin community in the neighbourhood but the child expired soon after its birth and hence the son of Ramba with mother got the advantage of sucking the milk of Laxmiba and he began to grow under the nourishment of religious impressions (Sanskar) from the father Vaghjibhai

The nourishing mother of the child Laxmibai's mother-in-law Ramabahen belonged to the school of Samkhyayoga She marked out the brilliance and susceptibility of the child to good impressions and

much againt the will of Shri Vaghjibhai with a view to helping the child progress in religious matter sent the child to Sadguru Purani Swami Shri Ghanshyamjivandasji Swami of the famous Swami narayan temple of Muli in Jhalawar on the auspicious second day of the bright half of Magh in Samvat year of 1961 when the child was ten years old Due to good impressions (Sanskaras) of previous birth the child sincerely obeyed the orders of his Guru and earned Guru's grace by his service

Dahya Bhagat, as that was the name of the child, during the period of training was initiated into Diksha by His Holiness 1008 Acharya Maharaj Shri Vasudevaprasadji on the auspicious day of 'Vasanta Panchami on the fifth day of the bright half of Magh of Samvat year 1962 and was renamed as Gopalcharanadasji after initiation

He started as a disciple, the study of the mother tongue and Sanskrit Sadguru Kunjaviharidasji Swami taught him the science of philology and Sanskrit language With a view to enrich his scholarship and better advancement in study he joined Sanskrit pathshala teach ing Sanskirt studies at Ahmedabad temple and studied grammar etc, under the guidance of the head and Professor Tarkavachaspati (Doctor of philosophy in logic) Mahamahopadhayaya Shastri Girijashshankar

He also learnt serious books like Siddhanta Kaumudi, text book of principles of grammar of Sanskrit compiled by Panini, the great Sanskrit Grammarian and Praudh Manorama Commentry on the text of Panini completely by the grace of Sadguru Swami Shastri Shri Dharmas-varoopadasji Swami, the disciple of Sadguru Rev Shri Ghnashyamjivandasji Swami of Limbdi staying with him When he was thus passing through study his father Shri Vaghjibhai who was displeased at Shri Swamiji s initiation (Diksha) was much worried about him and was trying to take him back to household life but by the grace of Swamiji he was fully protected against this by Shriji Maharaj

Many a time he had confined himself in a small room for three or more days Inspite of such unusual situation he did not change his mind and faced the situation with unflinching faith and courage When the difficulties like this became unbearable he reported the whole matter to his Guru Purani Swami Ghanshyamjivandasji and requested him So the Master Guru requested Shriji Maharaj with a voice chocked by emotion and the miracle as mentioned below happened

Respectable Vaghjibhai and his 40 to 50 men were waiting when they saw two ferocious messengers of the lord of death (Yamadoot) He

saw this and became so frightened that he began to perspire. Out *of fear he began to remember Shriji* when he saw again two saints with a divine form. No sooner the saints appeared than the agents of death disappeared. On seeing this miracle with his own eyes he was so much *impressed that he submitted fully and finally* to Shriji and making due recommendations, he for ever left this world while talking to his men.

Shriji Maharaj appeared before Vaghjibhai at the time of his death. While his end was approaching, he said to his eldest son Ratnabhai, who was sitting nearby, "If you want to become happy you should get initiation and tread on the path of devotion of Swaminarayana. Saints have come to take me with them, I am going." Talking thus he left this mortal body and went himself to the abode of the Lord. Ratnabhai performed ceremonies following the death like offering oblations to the dead father, forefather etc., (Shraddha) and himself left the order of householders.

Shri Ratnabhai came to Muli with 65 golden guineas. From there he came to Ahmedabad for seeing Rev. Swamiji and told everything and became door-keeper (*Parshad*).

The next day where he was present at Shrungar Arti (worship *with lighted candles as symbol of intense devotion or passion for* love to Lord) after adorning with ornaments idols of Shri Nara-Narayana Dev then he saw light of Mangala Arti worship with candle lights when *(the Lord is awakened in the morning and also saw the saints* and devotees (Satsangis) with full of light) and became deeply impressed. He saw the Murti full of light for no less than 24 hours. Attracted by this indescribable phenomenon, he too submitted once for all to Shriji and came back to Muli. As he was so ordered by his Guru he gave away the golden coins to Shri Radhakrishnadeva because he was initiated into *Bhagavati* Diksha and was renamed on initiation as Dhyani Krishnaprasad Dasji. As he was fully devoted with single-minded attention to serve his Guru, he earned grace from the saints, achieved full concentration of mind and earned fame in Satsang (the order of devotees of Swaminarayana is known as Satsang or attached to the Ultimate Truth). Whoever came in touch with him whether saint or a follower of the path of liberation always attained peace of the highest order. Many devotees have fulfilled their desires by the grace of Dhyani Swami.

Once upon a time Sadguru Shri Ghanashyamjivandasji Swami wished to listen to the story of Shrimad Bhagvatam and hence Rev.

Gopalcharandasji began to tell the story from the 2nd day of the bright half of Magh On the congregation on 5th day known as Vasant Panchami (spring festival starts from this day) the religious head Acharya Maharaj 1008 Shri Vasudevprasadji came from Ahmedabad Thousands of devotees of Shri Hari along with saints and Satsangis were as it were immersed in the constant flow of the art of story-telling of Rev Shastri Swami On seeing this Rev Acharya Maharaj was extremely pleased

He introduced Sadguruvarya Mahant Shri Harinarayandasji and store-keeper Shri Aksharajivanadasji Swami and Shri Chhaganlalbhai and others to Rev Acharya Maharajashri and conferred grace on them

Rev Acharya Maharajashri was immensely graceful to Swami Due to his holy wish, Swami Shri turned day by day to the bright career At the instance or order of Rev Acharya Maharajshri he learnt more from Pandit Murlidhar Mishra of Patna and devoted the whole his life to learning illustrating thereby the saying "Sa Vidya Ya Vimuktaye", learning is that which leads to liberation He became famous in both the regions and attained accomplishment

He spread Satsang movement in princely States and made each one of them to devote to Satsang by earning love and praise from Sayala Thakor Saheb Shri Madarsinhji, Limbdi Thakore Saheb Shri Daulatsinhji and the prince of Dhrangadhra Shri Ghanshyamsinhji Saheb and others

At the advice of the King of Dhrangadhra Shri Ghanashyamsinhji Saheb and the Magistrate Shri Chhotalalbhai Joshi Saheb H H Achraya Maharaj Shri 1008 Devendrapradji Maharaj graced Shri Goplcharandasji Shastri with the appointment in service of the temple of Shri Charadva on the seventh day of the dark half of Falguna in Samvat year of 1996

At that time the temple of Charadva was in a pitiable condition Every Satsangi and saint knows it It was very difficult to run it Rev Swami and his co workers who had united big princely States, enjoyed the company of singers of classical music and learned saints with their generous hospitality had to pass through these difficult condition but without being diffident or discouraged, all of them pressed themselves in the service of Shri Harikrishna Maharaj, Radhakrishnadev and Shri Ghanshyam Maharajshri with pure heart and devotion Rev Swamiji's favourite disciple Music Master Jagat-

pavandasji Swami whose holiness expertised in classical music and Satsang with a pure crystal-clear devotion made a beginning to serve the temple and the flow of Satsangis started for Dharshan.

On 7th day of the bright half of Chaitra of Samvat year 1997 the Maharani Saheba of Alvar came to Charadva with her grand retinue. Along with her came also His Holiness 1008 Acharya Maharajashri Devendraprasadji Maharajshri and the King of Dhrangadhra Shri Ghanashyamsinhji and others. A wave of pleasure spread through and since that day onwards the whole atmosphere has been surcharged with delight as if Laxmiji, the goddess of wealth, came here in human form and lakhs of Rupees have been poured in the temple service. There is electricity, water tanks, gaushala (cow-shed), the guest house for Haribhaktas, devotees of Hari) oil paintings, ornaments for Thakur, the Lord in Nij-Mandir, the room where the statue is installed, fixing marbles on the floor surrounding the temple garden, big well-machine for putting-water out of it etc. All these works were done not out of donations but through the sense of service Pleased by the service rendered to the incoming and outgoing Haribhaktas, H.H. Acharya Maharaj Shri Devendraprasadji Maharaj inspite of his being the head saint of Charadva invited him to assume Mahantship of Ahmedabad and appointed him as such on the 10th day of the dark half of Kartik of Samvat year 2010 i.e. 30-11-53 by his letter bearing outward No. 486-53. This is the real proof of Rev. Swami's efficiency, holiness, learning and devotion to service. His company of the saints is comprised of many out of whom the following are to be mentioned:

Sadguru Swami Shri Bhudharcharandasji
" " Shri Devanandandasji
" " Shri Madhavcharandasji
" " Shri Ramacharandasji
" " Swami Shri Nivasdasji
" Premjivandasji
" Haripriyadasji
" Radhakrishnadasji
" Tadrupaprasaddasji
" Devaprasaddasji
" Jayprakashdasji
" Mahapurushdasji
" Shyamsunderdasji
" Govidnprasaddasji
" Suryaprakashdasji

P.B. Parshad Jetha Bhakta and othar Tyagi members are among his circle of followers.

Rev. Swami is today 78 years old and yet his daily routine of work is intact. He gets up at 4 A.M. in the morning, after finishing bath, daily prayer, sandhya etc., he comes to the temple and prepares sandle-paste, performs Abhishek (pouring water on Murti etc.,) offers sandle paste, Tulsi flower etc., looks after Haribhaktas and their requirements continuously day in and day out. This can be verified from those who stay with him and witness with their own eyes. Everyday thousands of Haribhaktas and Satsangis pour in for his company. Whoever comes even at any odd time is served with tea, breakfast etc., under his supervision.

At times he arranges for tour for a fortnight or a month. He along with P.B. Sheth Shri Chhotalalbhai of Kadi, Soni Dhirubhai of Vaghodia, Patel Chhaganlalbhai of Anand and other Haribhaktas moves in cars from village to village, convinces the seekers after liberation about perfectness of Purushottam Shri Swaminarayana Bhagavan, give them vows and turns them into real Satsangis.

He has liberated thousands of human-beings from bad habits like drinking wine, theft, smoking, addiction to tea etc., and have asked them to adhere to the path of worship, follow the rules of religious discipline, to repeat the names of Shri Hari, to practise righteousness etc., daily and have really turned their lives to improvement.

I am in service of Rev. Swami for the last thirty-three years and am an eyewitness to everything mentioned as above. The only objective of his activities is to speed up Satsang movement and to earn blessings from Shriji and Rev. Acharya Shri thereby pleasing them with service.

He fulfills inner desires of many Satsangis and irrespective of caste, creed or opinion whoever approaches him finds abundant peace and returns with utmost satisfaction by leaving aside egoism and filling himself with virtues. Sadguru Nishkulanand Swami has written (Saint is one who transmits peace to other) "Shanti pamade tene saint kahiyare"

According to this saying by describing the life-sketch of such saints in nut shell or briefly, I feel myself utmost satisfaction and peace.

Servant of Satsang
Purani Devanandandas's
Jay Shri Swaminarayana

Samavat year 2028
Shri Krishna Jayanti
Charadva



Shri Gopalcharandas Shastri

Birth 29-1-1895 Death 10-3-1978

II

IN MEMORIUM

(Death of a great learned saint, famous like a Yugapurush, of Shri Swaninarayan sect)

The Mahant (Head of a Religions Sect) of ancient temple of Muli of Shri Swaminarayana, a votary of the welfare of people, a great religious preacher, a highly pious and learned scholar like an Yugapurush Rev. Shastri Gopalcharandasiji passed away prayerfully on 10-3-78 at Surendranagar, leaving behind him his [redacted] memory among thousands of his devotees. Thousands participated in his funeral procession and had the glimpse (Darshan) of his last mortal remains. The whole of Swaminarayana sect was drowned into a deep ocean of sorrow owing to the death of this ideal pious saint.

This Yugapurush and a great scholar as well as saint was born in Panasina village of Limbdi Taluka in Patel community on the third day of Magh of Samvat year1951. His orignial name (of Purvashram or prior life) was Dahyabhai. Because of his pious Sanskaras of previous birth he, at the age of 10 years on the 5th day of Magh of Samvat year 1962 was initiated into Sanyasa (life of a mendicant) by the Head of the Sect Acharya Maharaj Shri Vasudevaprasadji at Muli and was renamed Gopalcharandasji. After taking Diksha (initiation), he studied Sanskrit grammar and other religious Scriptures and attained deep religious knowledge. He then decided to serve the Sampradaya by cultivating virtues like pity, forbearance, purity and doing the good to others and to preach as well as propagate religious ideas among adherents of Sampradaya. While alive, he remained as a Head (Mahant) of the famous Shri Swaminarayana temple of Charadva in Halvad taluka for 36 years and reconstructed the temple there which was almost in shambles into modern air-conditioned one, brought back the ornaments of the temple which were in the custody of Thakore of Charadva and which Thakore of Charadva had sent to "Kutch Naresh" (the King of Kutch). He, impressed the prince of Kutch Shri Madhavsinhji by his scholarship and spiritual powers and brought back the ornaments after 45 years. He also converted the prince of Kutch by preaching him the true religion. He also brought back to religious fold the prince of Dhrangadhra Shri

Ghanshyamsinhji, the queen of Alvar, the prince of Sayala Thakore Saheb Shri Madarsinhji, prince of Limbdi Thakore Saheb Daulatsinhji and many other princes of Rajasthan and Saurashtra by preaching them learned spiritual discourses and turned them to do good to their people He, by his generous and pious attitude did many good works like building Shri Swaminarayan Taluka School of Charadva He contributed lakhs of rupees to Sahajanand College of Ahmedabad, made others also contribute and thus during his life-time contributed freely to many useful activities like schools, colleges, hospitals etc conducive to the general welfare of the people He also used his spiritual powers for relieving the suffering of those who approached him and requested him He turned the petty village of Charadva by his pious activities and virtues like pity, forbearance, charity of heart and mind, into a place of pilgrimage Day in and day out he moved among people from place to place to turn them to religious and virtuous life preaching them both by precept and practice He also served Shri Swaminarayan temple of Ahmedabad as the Mahant by his valuable scholarly and deeply religious discourses Due to his social and religious activities, he was again appointed as Mahant of Muli temple by Acharya Shri Muli is the temple where he was given Diksha (initiation) He served the Muli temple till the last day of his life even at the cost of his personal comforts and took last breath while serving people India is the land of saints who wherever there is a social and religious crisis come into existence They never remain confined to the limitations of space and time but always think of the good of all creatures, human as well as subhuman. They teach us to be merciful to the poor and the down trodden They preach non violence, abstinence and other virtues They live these principles first in their life and then preach them to the people and hence time and again we get demonstration of Dharma, Artha, Kama and Moksha, four noble Purusharthas or goals of Indian life Such noble saints enrich the national life by their penance, non attachment and love Indian life is full of such ideals because of her saints who have taught her these ideals The saints mould our character and make life livable because, their life underlines the substance of Sanskrit saying Vajradapi kathorani mrudunı kusumadapi" the hearts of the saints are harder than the thunderbolt (of Indra) but gentler than a tiny flower They have their hearts harder than the hardest i e thunderbolt (vajra for the welfare of the people but they are gentler than the tiny flower in showing their compassion and love to others Rev Shastri Swami Gopaldasji lived a unique life of a Yugapurush (the moulder of an era) by spending it in the activities of doing good to others and by its holiness His Aksharnivas (death)

has become the cause of deep shock to the religious people because now the saint like him who was of generous character, full of forbearance, ideal and holy will no more be available A Dharma Parayana (Reading of Scriptural texts) and Yajna (sacrifice) was arranged from 14 4 1978 to 20 4 1978 to commemorate his memory by religious community in Muli temple in which religious people were invited to participate and pay homage to him

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SHRI HARI VAN VICHARAN KAVYAM

PART–II

।। श्रीशाय नमः ।।

द्वाविंशः सर्गः

+रक्षोमोक्ष उदाहृतोऽस्य च पुरा जन्मार्थना भूपते—
विप्रोदीरितशाप इत्यथ वरः सेवाप्रियः सोऽभवत् ।
श्रीरंगेऽप्यगमत् स सेवकरामोऽभूद् विष्णुकाञ्ची गतः
पश्चाद् भूतपुरीं स रंगनगरं द्वाविंशकेऽस्मिन् कथा ।।४३।।

CANTO XXII

XLIII In this twenty-second canto are narrated the emancipation of the demon, the account of his previous birth, the appeal to the king (of Bengal), the curse uttered by the brahmin (Mukund) and also the boon (given by Jayadeva), herein is also related how the Lord vouchsafed help to Sevakarama, how He went to Srirangapattam and how, leaving Vishnukanchi, Sevakarama betook himself to Bhuta-puri, when the Lord left for Sriranga

इति सश्राव्य सिद्धान्त विष्णुकाञ्ची जगाम ह ।
ततो गच्छन् महारण्ये ददर्श राक्षस हरि. ।।१।।

(1) After explaining the doctrines (of the Swaminarayana sect) the Lord Hari proceeded to Vishnukanchi and on his way saw a demon in the vast forest

एकाकिन तमासीन क्रूरभाव भयावहम् ।
पूर्वसुकृतपुञ्जेन पदो मूर्ध्नि जघान स ।।२।।

+ Shardula Vikridit

(2) While that fearsome and brutal demon sat all by himself, the Lord hit him on his head with His foot, as a reward of the accumulated good deeds of that demon's previous birth.

भगवच्चरणस्पर्शाद् धूताघो दिव्यदेहभृत् ।
स्वस्थश्च श्रीहरिं प्रेम्णा तुष्टाव प्रांजलिर्बहु ॥३॥

(3) As his sins were shaken off by the touch of the Lord's foot, the self-possessed demon assumed a divine form and devoutly eulogised Lord Hari with folded hands.

शुभसंस्कारिभक्तानां किंचिन्मोहवतां भुवि ।
मोक्षाय जनिमापन्नः स्वेच्छया भक्तवत्सलः ॥४॥

(4) "Indulgent to Your devotees, O Lord! You are born on this earth by Your own will, for the emancipation of your slightly infatuated yet pure and virtuous devotees.

अजितः सर्वदा सर्वैस्त्वद्भक्तैः सुकृतात्मभिः ।
सुजयो वर्तसे नित्यमेषास्ति प्रभुता तव ॥५॥

(5) Although ever invincible, you are always easily won over by all your righteous devotees. That, indeed, is your magnanimity.

नेति नेति च वेदा ये नायान्ति पारमच्युत ।
भवल्लीलासमुद्रस्य कः क्षमोऽहं वृषात्मज ॥६॥

(6) O Permanent One, even the Vedas speak of You as 'Not this' 'Not thus', since they cannot fathom the ocean of Your Cosmic Sport (Lila). Who am I, then, to grasp it, O, Offspring of Dharma?

त्वत्प्राप्त्यै साधकाः केचिज्जपयज्ञव्रतानि च ।
दानं तपश्च योगं च स्वाध्यायं चक्रुरादरात् ॥७॥

(7) To realize Your nature some devotees respectfully mutter incantations, some perform sacrifices, some practise austerities, some resort to meditation while some study the Vedas.

अन्तरायैर्हता नूनं विरला यान्ति धाम ते ।
दुःसाध्यः साधनैरेवं सुसाध्यो भक्तियोगतः ॥८॥

(8) Yet a few indeed reach Your abode, defeated as they are by impediments. Thus though difficult to obtain by austere means, You are easy to get by means of Devotion.

एतावद् भक्तवात्सल्यं भवतो भुवनेश्वर ।
अजन्मा जन्म सम्प्राप्य भक्तभाववशानुगः ॥९॥

(9) So great is Your affection for Your devotees, O Lord of the Universe!, that overwhelmed by their devotion You incarnate Yourself (on this earth) though You are the Unborn.

कुर्वाणश्चरितान्यद्धा धर्मभक्तिविवृद्धये ।
ददासि दर्शनं पापोत्सादनं मुक्तिदं भुवि ॥१०॥

(10) You indeed accomplish various feats for augmenting religious worship, and give them Your august audience which exterminates their sins and secures them salvation.

भक्तिरेव त्वदीया स्यान्मम जन्मनि जन्मनि ।
साधनेषूत्तमं यत्तु निष्कामं त्वदुपासनम् ॥११॥

(11) May I have sole devotion for You, in every birth, for this offering of dispassionate worship to You is the highest of all spiritual means".

प्रसन्नो भगवांस्तस्मै प्रोवाच मधुरं वचः ।
राक्षसीं योनिमापन्नः केन दोषेण तद् वद ॥१२॥

(12) Pleased with him, the Lord addressed these agreeable words to him, "Tell me by what blemish were you born as a demon?

त्यक्त्वा देहं पुनः प्राप्तो दिव्यरूपं मनोहरम् ।
ब्रूहि तत्कारणं सत्यं श्रुत्वोवाच सगद्गदम् ॥१३॥

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दानं तपश्च योगं च स्वाध्यायं चक्रुरादरात् ॥७॥

(7) To realize Your nature some devotees respectfully mutter incantations, some perform sacrifices, some practise austerities, some resort to meditation while some study the Vedas.

अन्तरायैर्हता नूनं विरला यान्ति धाम ते ।
दुःसाध्यः साधनैरेवं सुसाध्यो भक्तियोगतः ॥८॥

(8) Yet a few indeed reach Your abode, defeated as they are by impediments. Thus though difficult to obtain by austere means, You are easy to get by means of Devotion.

एतावद् भक्तवात्सल्यं भवतो भुवनेश्वर ।
अजन्मा जन्म सम्प्राप्य भक्तभाववशानुगः ॥९॥

(9) So great is Your affection for Your devotees, O Lord of the Universe!, that overwhelmed by their devotion You incarnate Yourself (on this earth) though You are the Unborn.

कुर्वाणश्चरितान्यद्धा धर्मभक्तिविवृद्धये ।
ददासि दर्शनं पापोत्सादनं मुक्तिदं भुवि ॥१०॥

(10) You indeed accomplish various feats for augmenting religious worship, and give them Your august audience which exterminates their sins and secures them salvation.

भक्तिरेव त्वदीया स्यान्मम जन्मनि जन्मनि ।
साधनेषूत्तमं यत्तु निष्कामं त्वदुपासनम् ॥११॥

(11) May I have sole devotion for You, in every birth, for this offering of dispassionate worship to You is the highest of all spiritual means".

प्रसन्नो भगवांस्तस्मै प्रोवाच मधुरं वचः ।
राक्षसीं योनिमापन्नः केन दोषेण तद् वद ॥१२॥

(12) Pleased with him, the Lord addressed these agreeable words to him, "Tell me by what blemish were you born as a demon?

त्यक्त्वा देहं पुनः प्राप्तो दिव्यरूपं मनोहरम् ।
ब्रूहि तत्कारणं सत्यं श्रुत्वोवाच सगद्गदम् ॥१३॥

सर्वज्ञोऽस्ति भवान् साक्षान्निर्गुणः प्रकृतेः परः ।
करामलकवत्सर्वं पश्यति विश्वभावन ॥१४॥

(13–14) Tell me frankly the reason why you cast off that devilish frame and assumed this handsome and divine form?" After hearing this the sobbing demon replied in a choked voice:

"O Creator of the Universe! You are Yourself the Omniscient One, free from the triple qualities, and above Maya. You can see the whole world like a myrobalan fruit in in the palm.

निदेशाद् भवतो वच्मि वृत्तान्तं मम सर्वशः ।
बंगालाख्ये प्रदेशे च पुराऽसं नृपतिर्ह्यहम् ॥१५॥

(15) *At your behest I shall completely relate my account: of yore I was the ruler of the country called Bengal.*

राज्ये मे जयदेवस्य विप्रस्य कन्यका वृता ।
मुकुन्दाख्यस्य पुत्रेण धर्मशास्त्रानुसारतः ॥१६॥

(16) In my kingdom the daughter of a brahmin, Jayadeva lawfully betrothed to the son of one Mukund.

वाग्दानात् पंचमे वर्षे शीतलारोगतः शिशुः ।
अन्धो जातः कर्मदोषान्निन्दितः करपीडने ॥१७॥

(17) As a consequence of some previous misdeed the child became blind due to small pox in the fifth year after the betrothal and was disqualified for the marriage.

जयदेवेन नो दत्ता स्वकन्याऽन्धवराय च ।
मुकुन्दो मां समागत्य ययाचे स्वसुताय ताम् ॥१८॥

(18) When Jayadeva did not give his daughter in marriage to the blind suitor, Mukunda approached me and begged of me to marry that girl to his son.

तयोर्न्यायमथालोच्य जाड्यान्मे निर्णयः कृतः ।
नो देयान्धाय कन्या सा श्रुत्वा शापं ददौ रुषा ॥१९॥

(19) While dispensing justice in their case, due to my stupidity, I decided that the maiden should not be married to the blind suitor. Hearing this decision the angry Mukunda cursed me.

नष्टे मृते प्रव्रजिते क्लीवे च पतिते पतौ ।
पञ्चस्वापत्सु नारीणां पतिरन्यो विधीयते ॥२०॥

(20) A second husband is prescribed for a woman in the following five calamitous circumstances viz. (a) when the husband has run away, (b) when the husband is dead, (c) when the husband has become a recluse, (d) when the husband is impotant and the husband has become an out-caste.

मुकुन्दो मे ददौ शापं राक्षसो भव भूमिप ।
लज्जितो दुःखितोऽपश्यं जयदेवद्विजाननम् ॥२१॥

(21) Mukund, therefore, cursed me saying, " O king, may you become a demon." Ashamed and unhappy I looked at the face of Jayadeva, the other brahmin.

सदयो मां वरं प्रादाच्छ्रीहरेः संगमस्तव ।
भविष्यति महारण्ये तस्यांध्रिस्पर्शनात् किल ॥२२॥
पूर्वजन्मस्मृतिं लब्ध्वा तत्संपर्कहतांहसः ।
प्राप्तदिव्यशरीरस्य भविता गतिरुत्तमा ॥२३॥

(22-23) Inspired by mercy he gave me a boon saying, 'You will meet Lord Hari in an immense forest and by the touch of His foot you will, of course, regain the memory of your past life, your sins will be exterminated by His contact, and assuming a divine form you will obtain the highest beatitude.'

राक्षसदेहमासाद्य नव मासा गता वने ।
अनुज्ञां देहि मे नाथ तया कुर्यामतन्द्रितः ॥२४॥

(24) Nine months have elapsed in the forest, since I got the form of a demon. Command me, O Lord, that I may act accordingly without indolence.

बहवो राक्षसा ह्यत्र स्थिताः स्थानान्तरं गताः ।
एकेन वसता त्वेको ब्राह्मणो भक्षितः क्षुधा ।।२५।।

(25) Numerous demons staying here have left for some other place, while living all alone, once due to hunger, I ate up a brahmin.

तेन पापेन पापिष्ठो दुर्बुद्धिरधमाधमः ।
भवतो दर्शनात् स्पर्शात् कृपया ह्यभवं शुचिः ।।२६।।

(26) Though most felonious, wicked and utterly wretched due to this sin, I am purified by seeing and touching You and by Your grace.

भवदीयांघ्रिसेवायां वर्त्तते मानसं मम ।
तेन मोक्षाधिकारी स्यां श्रुत्वा प्रत्यवदद्धरिः ।।२७।।
अधमोद्धरणे शक्तो दयां कृत्वा वरं ददौ ।
देशे सौराष्ट्रके वाला-जयतपुरनिवासिनः ।।२८।।
जात्या काठिबसीयस्य कुले जन्म धरिष्यसि ।
रता–नाम्ना प्रसिद्धस्य संगमो भविता मम ।।२९।।
मद्भक्ति विदधन् नित्यं मोक्षं प्राप्स्यसि निश्चयम् ।
इति तं हर्षयन्नग्रे प्रचलन् वर्त्मनि हरिः ।।३०।।

(27-30) My mind is focussed on the worship of Your feet. May I, therefore, be entitled to salvation. Hearing this the Lord replied, and competent to regenerate the abject He mercifully gave him a boon viz. 'You will be born in the family of Basiya Kathi in Vala Jetpur of the Saurashtra Country. Known by the name Rata you will meet me there, and worshipping me daily you will certainly obtain eternal emancipation. Gladdening him in this manner, Lord Hari proceeded forward.

साधोः सेवकरामस्य संयोगः समजायत ।
अतिसाराख्यरोगेण पीडितस्याभवत् तथा ॥३१॥

(31) And on His way he came upon a sage named Sevakarama who was suffering from a disease known as dysentery.

सेवां बहुविधां चक्रे वित्तयुक्तस्य वर्णिराट् ।
कृतघ्नो निर्गदो जातो ददावन्नं न वर्णिने ॥३२॥

(32) The chief of the ascetics tended that wealthy man in various ways When he was cured of the illness the ingrate Sevakarama did not give any food to the Ascetic.

विश्लिष्ट श्रीपतेर्यातो भूतपुर्यां स्वकं गृहम् ।
नीलकण्ठोऽपि श्रीरंगक्षेत्रमेको जगाम ह ॥३३॥

(33) Separated from the Lord of Wealth, Sevakarama set forth for his home in Bhutapuri. The Lord Nilakantha too went all alone to the sacred town of Sriranga.

स्वकीयस्थानगः साधुः पुनारोगयुतोऽभवत् ।
न प्राप्य सेवनं सम्यग् यथा वर्णिकृतं तदा ॥३४॥
स्वशिष्यानाह दुःखार्तो वर्णिसेवामनुस्मरन् ।
न दत्तं बत स्वल्पं वै स्वामिनेऽन्नं कदापि च ॥३५॥
दृश्यतां दुष्टता मे यन्मोक्षदं वर्णिनं मुदा ।
न नतो नैव भोज्यादि दत्तं मूढधियाप्युत ॥३६॥

(34-36) The sage was again attacked by the ailment after he reached his native land and when he did not get the proper care as was bestowed on him by the Ascetic, he recalled the treatment received from him and writhing in anguish he said to his disciples "Alas! Never did I give even a little food to the Master. See how wicked I am that due to my stupidity I neither adored nor even gave food to the Ascetic who gladly relieved my affliction.

अशक्तो मर्तुकामोऽहं किं कुर्यां तस्य सेवनम् ।
अद्य प्रभृति तच्छिष्या भवेयुर्यदि संगताः ।।३७।।
सुसेव्यो ह्यन्नपानाद्यैस्तेन प्रीतो भवेद्धरिः ।
विलप्यैवं बहून् वारान् देहान्ते ध्यानतो हरेः ।।३८।।
झीझराख्ये स हि ग्रामे संजातः क्षात्रवंशतः ।
खोडाभाईति नाम्ना च भक्तश्रेष्ठो बभूव ह ।।३९।।

(37-39) When I am so infirm and just about to die, how can I serve Him? But from to-day, all of you be His disciples and if at all you meet Him, He should certainly be very well attended upon with food, drinks etc., so that Lord Hari may be appeased. Lamenting thus time and again and constantly thinking of Hari at the time of death, he was reborn in the warrior caste in a village called Jhinjhar and became indeed, an excellent devotee of the Lord, and was called Khodabhai.

न दत्तं दानमन्नस्य पूर्वस्मिन् जन्मनि कदा ।
ततोऽस्मिञ्जन्मनि नैव मिलितं पूर्वभोजनम् ।।४०।।

(40) As he never gave food to anyone in the previous birth so he did not at all get enough food in the next birth.

सत्संगे जन्मयोगेन भगवद्भक्तिसाधनात् ।
ज्ञानवैराग्यसंयुक्तो हरेर्धाम जगाम ह ।।४१।।

(41) As he was lucky to be born among the followers of Satsanga and was endowed with knowledge and renunciation due to his devotion for the Lord, (after death) he went to the abode of Lord Hari

+ धारातीर्थे धरणिपतयः साधवो ज्ञानतीर्थे
विद्यातीर्थे प्रथमवयसः पितृतीर्थे सुपुत्राः ।
गंगातीर्थे विगतवयसो दानतीर्थे धनाढ्याः
सेवातीर्थे सरलहृदयाः कल्मषं क्षालयन्ति ।।४२।।

+ Mandakranta

(42) *Mountains wash their dirt off in the holy waters* of heavy showers, the virtuous get rid of their ignorance in the holy waters of knowledge, the young pupils eschew their failings in the holy shrine of learning, dutiful sons atone for their lapses at the holy shrine in the form of their parents, the aged expiate their sins in holy waters of the Ganges, the affluent purify themselves of their filth in the waters of liberality. Whereas the people with guileless minds rid themselves of their slips in the holy water of benevolent service.

+ दयालुर्दीनेषु द्रविणरहितेषु प्रियसखा
सुधाधारो नित्यं दलितजनपुंजे सुफलदः ।
मुमुक्षूणां भक्तिप्रवचनपटुर्मुक्तिरसदो
ह्यपायान् मां पायाद् भवभयवितानान् मखपतिः ।।४३।।

(43) May He, who is *merciful to the wretched*, who is a loving friend of the impecunious, who always showers nectar on the hosts of the downtrodden and yields pleasant rewards on them; who, the adept in expounding Devotion, bestows the pleasure of final emancipation on those who strive for liberation, and who is the Lord of yajna, protect me from the hindrance of immense fear of mundane existence.

इति श्री स्वामिनारायण भगवच्छिष्य ब्रह्मानन्दशिष्य परम्परागत-
श्री गोपालचरणदासशास्त्रि विरचिते श्रीहरिवनविचरणकाव्ये
द्वाविंशः सर्गः ।।

Here ends the Twenty-Second Canto of the Poem 'Shri Hari Vana-Vicharana', composed by Shastri Shri Gopalacharanadasaji, the disciple of Swami Shri Ghanasyamajivanadasaji descended in the line of pupils of Swami Brahmananda, the pupil of Lord Shri Swaminarayana.

+ Shikharini

० विष्णुकाञ्चिनिवासिराक्षसाऽऽविर्भवोत्तररतावसीयकः ।
सेवकोऽपि वरलाभतो हरेर्जातिखोडइति सोऽवतादिह ॥४४॥

XLIV The appearance of the demon residing in Vishnukanchi, his rebirth as Ratabasiya (by Hari's grace). Sevakarama too was born as Khoda, due to the boon given by Lord Hari. May He protect me in this world.

• Rathoddhata

इति द्वाविंशः सर्गः

: END OF CANTO XXII :

त्रयोविंशः सर्गः

+त्रयोविंशे सभायां श्रीरंगक्षेत्रे दिदेश सः ।
भक्तियोगेन श्रीशस्य दर्शनं जायते त्विति ॥४५॥

CANTO XXIII

XLV In the twenty-third canto, the Lord taught in the concourse in Srirangakshetra, that the Lord of Lakshmi can indeed be realized by the application of Devotion.

इत्येवं मोक्षदातारं श्रीरंगे वीक्ष्य सज्जनाः ।
वर्णिवेषधरो देवो ह्यागतो वेति संजगुः ॥१॥

(1) Having thus beheld the bestower of Salvation in Sriranga, the wise spoke to each other wondering if it was a god who had come in the guise of an ascetic.

मुमुक्षूंस्तत्र तान् दृष्ट्वा सभायां संस्थितो हरिः ।
उपदेशं ददौ प्रीत्या कामदं मोक्षदं नृणाम् ॥२॥

(2) The Lord Hari presented Himself in the congregation and as He saw the people aspiring for final beatitude, He gave them a sermon that would fulfil their desires and ensure them salvation.

सभ्याः शृणुत मे वाक्यं महाभाग्येन लभ्यते ।
मानुषं जन्म मोक्षैकसाधनं देवदुर्लभम् ॥३॥

+ Anushtupa

(3) O people assembled here! listen to my words, it is difficult even for the gods to be born as human beings, for that life is the sole means for salvation and can be obtained by the lucky only.

सम्प्राप्य तादृशं जन्म वृथा त्यजति मानवः ।
विषयैकसुखासक्तो नात्मानं मोचयेद् भवात् ॥४॥

(4) If after obtaining such a rare life, a man, solely attached to sensual pleasures, allows it to fitter away in vain, he fails to emancipate himself from the mundane esxistence.

सुखं वैषयिकं यत्तु स्वर्गे लोके रसातले ।
स्वल्पकालं तथा नैव शाश्वतं वर्तते किल ॥५॥

(5) Sensual pleasure both in the etherial and in the terrestrial worlds is ephemeral and it never lasts for ever.

नश्वरं सर्वमालोच्य संत्यज्य सौख्यवासनाम् ।
ज्ञानवैराग्यसम्पन्नो भक्त्या मोक्षमवाप्नुयात् ॥६॥

(6) He alone may achieve salvation who considers everything to be evanescent, who shuns the lust for pleasure and attains knowledge and self-denial.

अन्यथा स्वान्तकाले च चिन्तया च भयप्रदम् ।
सौख्यप्राप्त्यै कृतं पापं मृतो याति यमालयम् ॥७॥

(7) On the contrary a sin committed to gratify the senses inspires a man with fear and if he thinks of it when the end is near, he goes to the abode of Yama, after death.

अनेकविषयासक्तो धर्मं त्यक्त्वा प्रवर्तते ।
ईश्वरे कालशक्तौ च मिथ्या दोषं दधाति सः ॥८॥

(8) Man is attached to innumerable sensual pleasures, hence he acts without regard for righteousness and yet falsely lays the blame on God and on the influence of Time.

चिन्तामणिसमं देहं मानुषं प्राप्य मोक्षदम् ।
गुञ्जां लाति मणिं मुक्त्वा विषयाविष्टमानसः ॥९॥

(9) A man, as it were, picks up a worthless *gunja* berry discarding a precious diamond if he sets his mind on sensual pleasures even after getting the human form which is like the wish-diamond and confers the highest bliss.

अविद्याश्रयतो जन्तुर्बहुषु योनिषु भ्रमन् ।
भवाब्धेस्तरणे नौकां मत्कृपापवनेरिताम् ॥१०॥

मानुषीं जनिमाश्रित्य सत्समागमवाहकाम् ।
न तरेद् यदि सम्मोहादात्मघाती स उच्यते ॥११॥

(10-11) While transmigrating through innumerable wombs the soul incarnates in human form, which is the boat for crossing the ocean of worldly existence, propelled by the breeze of My Grace endowed by company of the good. But if after getting this boat, he fails to cross that ocean through infatuation, it is called a suicide.

सुगमो भक्तिमार्गोऽस्ति ज्ञानवर्त्म सुदुर्लभम् ।
सत्संगाद् भक्तियोगश्च सर्वमोहविनाशकः ॥१२॥

(12) Easy to tread is the path of Devotion, the path of Knowedge is quite difficult to tread. Fervid Devotion follows upon the association with the saintly and exterminates all infatuation.

ततो दुःसंगमुत्सृज्य सत्सु सज्जेत बुद्धिमान् ।
छिन्दन्ति सन्त एतस्य मनोव्यासंगमुक्तिभिः ॥१३॥

(13) Therefore, an intelligent man should shun evil company and be attached to the virtuous, for the saints sever his mental attachments merely by their wholesome speech.

सत्संगेन मनुष्याणां नित्यं हि जायते ध्रुवम् ।
दुःखहानिः सुखप्राप्तिर्भक्तिश्चाव्यभिचारिणी ॥१४॥

(14) For the association with the saints always and invariably brings about the removal of miseries, the attainment of happiness and also the unswerving Devotion.

सत्संगो भक्तियोगं च प्रददाति सुनिश्चितम् ।
भक्त्या युक्तो नरः सम्यङ् मोक्षं विन्दति सर्वथा ॥१५॥

(15) The company of the saints decidedly secures loving Devotion and a man endowed with devotion duly obtains final emancipation.

भागवते च कृष्णेन सतां लक्षणमीरितम् ।
तत्तल्लक्षणयुक्तानां विनिपातो न विद्यते ॥१६॥

(16) In the Bhagavata Lord Krishna has laid down the traits of saints. Those who possess such characteristics are never destroyed.

सन्तः सदयमच्चित्ताः प्रशान्ताः समदर्शिनः ।
निर्ममा निरहंकारा निर्द्वंद्वा निष्परिग्रहाः ॥१७॥

(17) Saints are wantless, their thought is fixed on Me, they are serene, fair of outlook, disinterested, rid of self-conceit, above the pairs of opposites, and averse to acquisition.

संसारस्य सुखं दुःखं नाशयितुमनन्यगाः ।
भगवन्तं विना सर्वं नापेक्षन्त्येऽनपेक्षकाः ॥१८॥

(18) They are 'want-less' who *resort to none except Lord* to be free from worldly pleasure and pain and who do not *seek anything else.*

ईश्वरायत्तचित्ताश्च विरक्ता दृश्यवस्तुषु ।
पश्यन्तीश्वररूपं च मच्चिताश्च मता अमी ॥१९॥

(19) Their minds are dedicated to the Lord, they are detached from all the phenomenal objects, they see God's presence everywhere, hence they are considered to have their "thoughts fixed on Me".

रजस्तमोविरक्ताश्च रागद्वेषविमुक्तकाः ।
सात्त्विकं च मनो येषां प्रशान्तास्ते मतास्तथा ॥२०॥

(20) They are unattached to passion or darkness, rid of attachment and enmity; their mind is full of Purity, hence they are thought to be 'Serene'.

मनोवाक्कायतश्चैव पीडां कुर्युर्न कर्हिचित् ।
यथा मम तथान्येषामिति ते समदर्शिनः ॥२१॥

(21) Never do they harm anyone by thought, by speech or by action. Since they consider what is painful to them to be so to others also, they are called 'fair of outlook'.

पदार्थेषु च सर्वेषु स्वदेहे ममता न हि ।
ईश्वरस्य च सर्वं वै निर्ममा जानते सदा ॥२२॥

(22) They have no self-interest either in the worldly objects or even in their own bodies, but they always know that everything belongs to God, hence they are called "dis-interested".

अहंकारो न मोक्षाय न तेन भक्तिभावना ।
अभिमानः सदा त्याज्यो निरहंकारवादिना ॥२३॥

+सद्गुरूणां प्रसंगेन ज्ञानं भक्तिश्च मोक्षणम् ।
सत्संगः सुदृढः कार्यश्चेत्याहेशो जयत्विह ।।४६।।

XLVI Supreme is the Lord, Who proclaimed in this Canto that since the contact with virtuous preceptors brings knowledge, Devotion and Liberation in its wake, close intimacy with holy persons should always be fostered

+ Anushtup Metre

इति त्रयोविंशः सर्गः

: END OF CANTO XXIII :

।। श्रीशाय नमः ।।

चतुर्विंशः सर्गः

+ चतुर्विंशे रामानुजमतसुसिद्धान्त उदित-
स्तथोपास्तेर्मार्गः शिवकरसुरामेश्वरगतिः ।
तिमिप्राशोद्धारो विपिनशिवसत्याभिगमनं
ततः सक्तुं भुक्त्वा गहनवनतो बाह्यचरणम् ।।४७।।

CANTO XXIV

XLVII In the twenty-fourth canto, are narrated: the lofty tenets of the Ramanuja Sect, also the path of worship, Shri Hari's visit to the blissful Rameshvara, the salvation of the fisherman, the advent of Shiva and Sati in the forest, and Hari's exit from the forest after partaking of the fried wheat meal offered by the divine pair.

श्रुत्वैतद्धर्षिताः सभ्याः पप्रच्छुर्भक्तिनन्दनम् ।
रामानुजस्य सिद्धान्तं ज्ञातुकामाः सुभावतः ।।१।।

(1) The people in the concourse were delighted to hear this and eager to know, respectfully asked Him, Who can be appeased by devotion alone, about the principal teachings of Ramanuja.

श्रीहरिरुवाच—

रामानुजसिद्धान्तोऽद्वैतपरः, परन्तु न केवलाद्वैतमपि विशिष्टाद्वैतम् । तदाह–सर्वं दृश्यादृश्यं ब्रह्मैवास्ति ।।२।।

(2) Lord Hari replied, "The doctrine of Ramanuja deals with Monism, but it is qualified Monism and not absolute. Hence it is said 'Everything visible as well as invisible is Brahma.'

+ Shikharini Metre

तत्र ब्रह्मणि चैतन्यात्मको जीवोजडश्चेति विलक्षणतया भेदोऽस्ति, हरीतिसंज्ञाविशिष्टं ब्रह्मान्तर्यामित्वेन सर्वगतमपि वायुवदसंगं वर्तते॥३॥

(3) In this Brahma there is distinction due to the dissimilar nature of the intelligent embodied soul and the insentient world; whereas Brahma, known as Hari, is immanent and all-pervading yet like the wind it is completely detached.

अनेन हरिसंज्ञकं ब्रह्म-"चिज् जड इति तदन्त" भेदतोब्रह्मत्रेधाऽस्ति। एतद्भेदत्रिकेण समन्वितं विश्वं नामरूपादिभिर्बहुधा दृश्यते ॥४॥

(4) Due to this inner distinction Brahma is threefold viz. Brahma known as Hari, the intelligent soul and the insentient phenomenal world. In consonance with this triple difference, the universe appears diverse by virtue of names, forms etc.

अतश्चिदचिद्विशिष्टं ब्रह्म, न केवलम् । तेनावान्तरभेदतोऽन्योऽन्यतो विलक्षणस्वरूपमपि बाह्यतो भेदरहितं चिदचिद्विशिष्टाद्वैतमिति व्यवह्रियते ॥५॥

(5) Hence Brahma is not absolute but qualified by the sentient and the insentient. Therefore, though the intermediate subdivisions are mutually distinct in nature, Brahma is outwardly devoid of distinction and qualified by the sentient and the insentient; consequently it is termed qualified.

किं च ज्ञानमयं ब्रह्म -अज्ञानमयं मायाकार्यं जगत्, अतः सर्वमिदंखलु ब्रह्मेति ज्ञानमयब्रह्मणा सहाज्ञानमयजगत्सम्पर्कान्न केवलाद्वैतं घटते, अतो विशिष्टाद्वैतं ब्रह्मेति निष्कर्षः ॥६॥

(6) Moreover, Brahma is consciousness while the phenomenal world is insentient and material, hence the words, "All this indeed is Brahma," do not warrant absolute oneness since the conscious Brahma is associated with the insentient world. So to be brief, Brahma is Unique but Qualified.

परमेश्वरो हि पुरुषाकारो जगत्कर्ता मुक्तिदाता चास्ति ।
जीवो हि सगुणः सच्छास्त्रोक्तसाधनैर्निर्गुणो भूत्वा तं ध्यायन्
ब्रह्मसाधर्म्यं प्राप्नोति परं जगत्कर्तृकत्वशक्तिविहिनत्वान्न्यूनः ॥७॥

(7) The Supreme Lord, having a human form, is the creator of the world and also the liberator; the embodied Soul is limited and distinguished by qualities. With the means prescribed by the Scriptures, it becomes free fiom the qualities and by meditating on Brahma, it becomes identified with It, yet the soul is inferior to Brahma as it is devoid of the power to create the world.

ब्रह्मसाधर्म्यं तु--एकदेशवृत्तिमत् । ये तु सर्वदेशवृत्तित्वेन
मन्यन्ते तेऽविद्याश्रयत्वादज्ञाः, कुतः, जहदजहल्लक्षणाविरोधात् ॥८॥

(8) The identity ith Brahma is only partial. Whereas those who believe in the complete identity of the Brahma and the embodied soul are ignorant, being under the sway of Nescience. Why so ? Because it contradicts the partial indication* which is invoked by the Vedantins to interpret the Shruti, "Tat tvam asi (That thou art)."

तन्मतेसामीप्य-सालोक्यादिमुक्तिभेदा मताः । जीवा मुक्ता
भूत्वाऽधिकारपरत्वेन भगवद्धामनि गत्वा मोक्षसुखं लभन्ते ॥९॥

(9) Proximity, sameness of abode** etc. are the various types of Liberation according to Ramanuja. After liberation the souls enjoy the bliss of Emancipation in the Lord's abode, according to their merits.

* The Vedantins resort to partial indication (jahad ajahal laksana) while interpreting the Upanisadic text : 'Tat tvam asi'. Tat stands for the omniscient Brahma, tvam stands for the embodied soul of finite knowledge. The identification is not complete since it only indicates intelligence (Chaitanya) which is shared both by Brahma and jivatma which two are not identical in all respects.

** The other two are Sayujya (absorption in Brahma) and Sarsti (equality with the Brahma).

ये च पुरुषोत्तमावतारास्तेऽपि ध्येयभजनीयविषये
ब्रह्मरूपा मता विशेषतोऽस्मिन् मते रामावतारो
मान्यः पूज्यश्च कृष्णस्वरूपमपि तथैव ॥१०॥

(10) Those too, who are the *incarnations* of the Purushottama are considered to be of the nature of Brahma in respect to contemplation and worship. In this sect the Lord's incarnation as Rama, is especially revered and worshipped; so also is the incarnation as Krishna.

परमदयालुर्हरिभक्तोद्धारहेतुनाऽवतारं गृहीत्वा भूमौ
प्राकृत इव विचरति, तेन हि भक्ति ध्यानोपासन-
तस्तत्कृपापात्रं भवेच्चेन्मोक्षो भवति ॥११॥

(11) The extremely kind Lord Hari incarnates Himself in the interest of His devotees and moves about on earth like an ordinary mortal so that a person is liberated, if he becomes an object of His grace by virtue of his devotion, contemplation and service unto God.

तत्र–उपासना पञ्चधा–अभिगमनम्, उपादानम्, इज्या, स्वाध्यायो योगश्चेति। देवालये सम्मार्जनसंलेपनादिकर्म–अभिगमनम् ॥१२॥

इष्टदेवार्थं गन्धपुष्पवस्त्रादि–अलंकारादि वस्तुदानम् उपादानम्। शुद्धभावेन परमात्मपूजनम्–इज्या। इष्टदेवप्रीतये सूक्त–स्तोत्रपाठ-मन्त्रजपः–स्वाध्यायः, परमात्ममूर्तिध्यानम्–योगः। इति पञ्चस्वरूपो-पासना ॥१३॥

इत्येवमुपासनया शनैर्वासनारहितोऽनन्यभक्तो भूत्वा
कर्मबन्धाद् विश्लिष्टो मोक्षं प्राप्नोति जीवः ॥१४॥

(12-14) Worship again is fivefold: Abhigamana (service) Upadana (offering), Ijya (worship), Svadhyaya (study) and Yoga (concentration). Abhigmana consists of sweeping and smearing

the temple with cowdung; Upadana consists of giving things, like sandal-paste, flowers, garments, ornaments and so on for the tutelary deity; Ijya is the adoring of the Lord with a pure mind; Svadhyaya is the muttering of chants or the recitation of panegyrics to propititiate the favourite deity; Yoga consists of the contemplation of the image of the Lord. That is the fivefold worship. By such worship the embodied soul gradually becomes exclusively devoted to God. Thereafter it is freed from the bondage of actions and attains final Emancipation.

तथाविधोपासनाविवृद्धये भगवदगीताभाष्यं-व्याससूत्रभाष्यं-
(रामानुज-भाष्यम्) न्यायामृतं वेदान्तप्रदीपः-तर्कभाष्यं
वेदान्ततत्वसारादिग्रन्था रामानुजेन निर्मिताः ॥१५॥

(15) In order to promote such worship Ramanuja composed the commentary on the Bhagawad Gita, the commetary on the Sutras of Vyasa (also known as the Ramanuja-bhashya) as well as other works like the Nyayamrta, Vedanta-pradipa,* Tattva-sara etc.

रामानुजयतिस्वामी विशिष्टं ब्रह्म चाह यत् ।
मायावादमसन्तं स भ्रममाह श्रुतिश्रितः ॥१६॥

(16) Saint Ramanuja proclaimed Brahma to be qualified, and in conformity with the Scriptures declared the theory of Illusion to be false.

श्रुतिभक्तेरधिकारं सर्वानाह तु मानवान् ।
ज्ञानकर्मादियोगानां समन्वयमवर्णयत् ॥१७॥

(17) The Vedas give the right of Devotion to all humans and have established a consistency between the paths of Knowledge, Action and Devotion.

* The name of this philosophical work of Ramanuja is Vedanta-dipa. It is a summary of Shri-bhasya.

मायावादे यदज्ञानं ब्रह्मावरणकृन्मतम् ।
क्वाधिष्ठानं च तस्य स्यात् सिध्यत्येव न तत् तथा ॥१८॥

(18) Nescience, which according to the theory of Illusion envelopes Brahma, has no substratum and hence it is proved that it is non-existent.

ब्रह्मण्यज्ञानदोषाश्च जीवेऽज्ञानगतत्वतः ।
यद्वा जीवाः पृथक् सिद्धा ब्रह्मकारणता गता ॥१९॥

(19) If Nescience abides in Brahma, it would be contaminated by the blemishes like ignorance etc. It cannot abide in the individual soul as the latter is the outcome of Avidya. If however, the individual souls are produced irrespective of Nescience then Brahma cannot be called their cause.

अविद्या भावरूपा चेन्नाशः केन प्रयुज्यते ।
अभावश्चेद् सभावत्वं कथं कुक्षौ वितन्यते ॥२०॥

(20) If Nescience were positive, by what can it be destroyed? *If it is of the nature of negation how can it be posited* as positive *in nature?*

नैकं तत्त्वं ततः सिद्धं तत्त्वत्रयं हि शाश्वतम् ।
देहदेहित्वभावेन संदृब्धं ब्रह्म चैव तत् ॥२१॥

(21) It is then settled that there are three aspects of Reality and not one, and that Reality is the eternal Brahma, which is related to the world and the spirits as soul is to the body.

तन्मायोपहितं ब्रह्मास्ति किन्तु शरीरि तत् ।
शरीरद्वारकं कार्यं सत्यं भावयतीति वै ॥२२॥

(22) Therefore there is nothing like Brahma eclipsed by Illusion, but it is only the embodied soul which really enjoys the actions through the body.

सजातीयविजातीय–स्वीयभेदविवर्जितम् ।
विशिष्टं ब्रह्म चास्त्येव केवलं न तथाविधम् ॥२३॥

(23) Brahma is undoubtedly qualified and not absolute and devoid of this threefold distinction viz distinction from things of the same class, from things of different class and difference in its own self *

अजामेकां लोहितशुक्लकृष्णां
बह्वीः प्रजाः सृजमानां स्वरूपाः ।
अजो ह्येको जुषमाणोऽनुशेते
जहात्येनां भुक्तभोगामजोऽन्यः ॥२४॥

(24) One male goat (i e the unborn individual soul) lies with and enjoys the red, white and black female goat (i e the unborn Nature–Prakrti), who produces many creatures like herself, while another male goat (i e the universal soul) leaves her who has enjoyed pleasures

मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ।
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥२५॥

(25) One should know that Prakrti is Illusion and the Great Lord is its author, while this whole world is pervaded with beings that are His own portions

* Bheda (distinction) is three-fold Sajatiya, Vijatiya and Svagata An individual cow's differenee from all other cows (sajatiya) is Sajatiya bheda, a cow's distinction from a horse (vijativa) is Vijatiya bhed, but the difference of the cow's horn from its tail is Svagata bheda

According to Shankara Brahma is devoid of the triple distinction, since he believes that Brahma is Absolute and without distinction But Ramanuja accepts Svagata bheda because according to him, Brahma is not absolute but qualified

एतज्ज्ञेयं नित्यमेवात्मसंस्थं
नातः परं वेदितव्यं हि किञ्चित् ।
भोक्ता भोग्यं प्रेरितारं च मत्वा
सर्वं प्रोक्तं त्रिविधं ब्रह्म ह्येतत् ॥२६॥

(26) The Eternal Brahma abiding in the self should be known, since there is nothing higher than that to be known. After realizing the enjoyer (i.e. the soul), the objects of enjoyment (i.e the phenomenal world) and the Universal Controller (i.e. the Lord), this whole triad is indeed called Brahman.

अन्तर्यामिब्राह्मणेन जीवे ब्रह्मस्थितिः सदा ।
देहदेहित्वभावेन प्रोक्ताऽऽनन्दपरायणा ॥२७॥

(27) The Antaryami Brahmana declares that Brahma permanently and blissfully abides in the individual souls and the phenomenal world, in the same way as the individual soul abides in the body.

अपृथक्सिद्धसम्बद्धं तत्त्वत्रयं हि शाश्वतम् ।
जीवे विशिष्टबोधात्तु मुक्तिर्भक्त्या तदर्जनम् ॥२८॥

(28) The three aspects of Brahma viz. The Lord, the individual souls and the phenomenal world, are so related that the last two never exist independently of the Supreme Soul. The embodied soul is liberated on the knowledge of the qualified Brahma and this knowledge is acquired by Devotion.

एकाकी न रमतेऽसौ वैच्छद्द्वितीयकं निजम् ।
सोऽकामयत, एकोऽहं बहु स्यां स, तथाऽभवत् ॥२९॥

(29) The Lord does not play all alone. He, therefore, wanted some other thing of his own to play with. He wished, "I am alone. Let Me be manifold." And He became so.

ईक्षणादि प्रकर्तृत्वाद् ब्रह्मणोऽस्य गुणित्वकम् ।
मायायाः श्रुतिबोध्यत्वादनिर्वचनीयता न हि ॥३०॥

(30) Since Brahma is proclaimed as the Agent of Seeing, Wishing etc. in the Vedas, It is qualified (and not absolute as Shankaracharya thinks). And because Maya can be known through the Upanishads it cannot be indescribable (as Shankara asserts).

हरे सृष्टेस्तु लीलात्वात्स्वस्य कार्यत्वमेव वै ।
कारणस्यैव वै स्वस्य सूक्ष्मस्य स्थूलरूपता ॥३१॥

(31) The creation is the sport of Hari, hence it is undoubtedly His Own work. This world is nothing but the gross manifestation of its own subtle cause.

ब्रह्मात्मा प्रेरयिताऽस्ति शरीराणां समस्ततः ।
संचाल्या परमेशस्य मायाजीवादिका तनुः ॥३२॥

(32) Brahma is the soul which entirely controls the bodies. This Body in the form of the individual souls and the inanimate world is regulated by the Supreme Lord.

जीवात्मानस्त्वसंख्या वै भिन्नास्ते वै स्वरूपतः ।
जीवेभ्यो ब्रह्म भिन्नं वै स्वरूपेण समस्तगम् ॥३३॥

(33) The individual souls are infinite in number and essentially distinct from each other. The enlightened Brahma again is distinct from the ignorant souls but by Its essential nature pervades everything—the souls as well as the insentient world.

अंशा जीवा ब्रह्मगुणसारत्वात्कथिताः खलु ।
न खण्डाः किन्त्वखण्डास्ते विशेषणविधाः सदा ॥३४॥

(34) The embodied souls are indeed called the parts of the Brahma since they partake of the nature of Brahma; however they are not its separate divisions but are for ever its attributes, each complete by itself.

ज्ञाज्ञौ द्वावजावीशनीशा-
वजा ह्येका भोक्तृभोग्यार्थयुक्ता ।
अनन्तात्मा विश्वरूपो ह्यकर्ता
त्रयं यदा विन्दते ब्रह्म एतत् ॥३५॥

(35) The two, the omniscient and all-powerful Lord, and the ignorant and powerless soul, are unborn. Only the unborn Nature (Prakrti) is connected with the enjoyer and the objects of enjoyment. The soul is infinite, universal and inactive. When one finds this triad, that indeed is Brahma.

ममैवांशो जीवलोके जीवभूतः सनातनः ।
ज्ञानवत्त्वाद् यत्नवत्त्वादिच्छावत्त्वात्तथा मतः ॥३६॥

(36) An eternal part of my own-self has become the individual soul in this mortal world. It is believed to be my own portion since the embodied soul too possesses consciousness, activity and volition.

त्रिगुणात्ममहामायाप्रकृतेर्योगतः खलु ।
गुणकर्मादिजं स्थौल्यं प्रयात्येव जगन्मयम् ॥३७॥

(37) Brahma assumes gross worldly form brought about by qualities, actions etc. due to its contact with the Prakrti, otherwise called the great Maya,* which consists of three qualities.

तत्त्वमसि तथा चाहं ब्रह्मास्मीतिस्मृतीङ्गितः ।
तस्याऽहमस्मि भक्तोऽस्मीत्येवं ज्ञानात्प्रमुच्यते ॥३८॥

(38) One who understands the words of the Scriptures viz. 'That thou art' 'I am Brahma', to mean 'I am His' 'I am His devotee', is freed by such knowledge from mundane existence.

* This great Maya is the Nature (Prakrti) having triple qualities of Sattva, Rajas and Tamas. It is called Prakrti as it is the prime cause of everything; it is called Avidya as it precludes Jnana (knowledge) and Ananda (bliss); it is called Maya as it creates contradictory things.

सर्वज्ञः शक्तिमान् कर्ता सृष्टेस्तत्पदसम्मतः ।
अल्पज्ञो जडतनुमान् जीवस्त्वं–पदसम्मतः ॥३९॥

तस्याऽपृथकसिद्धतादात्म्येनाऽस्यत्ववबोधनम् ।
तनुतनुमद्भावेन वैशिष्ट्यं प्रतिपाद्यते ॥४०॥

(39-40) In the scriptural sentence 'That thou art' the word 'tat (that)' purports to convey the omnipotent and omniscient Author of this creation, while by the word 'tvam (thou)' is meant the less informed individual soul with inanimate body. It is cognised as *having undifferentiated identity with Brahma* and due to the relation of the body and soul subsisting between the two (i.e. the individual souls and the inanimate world on the one hand and Brahma on the other) it can be established that Brahma is qualified (by the deha–body).

आत्मा दीपः शरीरस्थोऽणुः स्वज्ञानप्रभादिना ।
तनुः प्रकाश्यते तेन तनुकर्मादिबन्धनः ॥४१॥

(41) The soul is the lamp abiding in the body. Though atomic it enlightens the whole body with the lustre of its native knowledge and hence it is bound by the action etc. of the body.

सत्कर्मभिश्च सज्ज्ञानैर्भक्तिरुदेति माधवे ।
कृपया मुक्तिमाप्नोति भक्तो ज्ञानक्रियोत्तरम् ॥४२॥

(42) By right actions and right knowledge Devotion for Madhava arises and by His grace a Devotee attains Salvation after Enlightenment.

कर्मज्ञानांगमाद्यं च ज्ञानं भक्त्यंगमुच्यते ।
भक्तिः कृपांगमेवात्र कृपा मुक्त्यंगमुच्यते ॥४३॥

(43) It is said that right actions are subservient to knowledge; knowledge promotes Devotion which conduces to grace while grace *leads to Liberation*.

भोगनाशे देहनाशे भक्तात्मा स्वेन रूपतः ।
अभिनिष्पन्नरूप. सन् साम्य याति यममृते ॥४४॥

(44) When the fruits of actions are annihilated, when the body is destroyed, the soul of the devotee assumes its original pure form and transcending Death, gets identified with the Supreme Soul

शुभदेशादियोगेन मुमुक्षोत्तरमर्थना ।
पुण्योदयेन भगवत्प्रसादस्तेन मुक्तता ॥४५॥

(45) By virtue of salutary environment desire for liberation arises Soon it becomes ardent and by virtue of accumulated piety the Lord's grace is obtained, by which the final liberation is achieved

साध्यभक्तिस्ततो हन्त्री प्रारब्धस्यात्र भूयसी ।
रसो द्रवो लीनीभावो मुक्तताऽत्र परत्र च ॥४६॥
सोऽश्नुते सर्वकामांश्च सहात्मना विपश्चिता ।
लब्ध्वाऽस्याऽऽनन्दमेवाऽयमानन्दी भवते सदा ॥४७॥

(46-47) Ardent devotion to the highest goal exterminates the fruits of all actions, the devotee becomes intent, soft and engrossed and enjoys liberation here and hereafter He attains to all desires along with omniscient Supreme Soul Obtaining beatitude the devotee remains blissful for ever

इतिवर्णिवर्णितसिद्धान्त श्रुत्वा कृतकृत्या जनाः साग्रहं मासद्वयं हरिं तत्र वासयित्वा ज्ञानामृत पपु. । ततो वर्णिराट् स्वैरगतिरलक्षितो निर्गत्य रामेश्वरं जगाम ॥४८॥

(48) When they heard the tenets of Ramanuja Sect thus elaborated by the ascetic, the people considered themselves highly blessed and importunately kept Him for two more months and drank the nectar of Knowledge from him Then the Lord of ascetics moving of his free will left unnoticed and repaired to Rameshvara

दर्शनं रामनाथस्य कुर्वाणं वीक्ष्य सत्पतिम् ।
आकृष्टप्राणनाड्यस्तास्तत्रस्था विस्मिताः प्रजाः ।।४९।।

(49) Seeing the Lord of the virtuous paying his homage to Rameshvara, the people on the spot were surprized and their vital airs and their very existence was attracted towards Him.

समन्तान् मिलिताः सर्वे सभां कृत्वा ह्युपाविशन् ।
आसनस्थो हरिः प्रोचे माहात्म्यं शंकरस्य ह ।।५०।।

(50) The people collected there sat down and formed themselves into an assembly and Hari seated on the pulpit proclaimed the greatness of Lord Shiva.

स्थापितो रामचन्द्रेण शिवोऽयं मोक्षदो नृणाम् ।
पूजनाद् दर्शनात् तस्य भुक्तिमुक्तिफलं भवेत् ।।५१।।

(51) This phallic idol of Shiva was installed by Ramachandra. If someone worships or even devoutly views this idol he gets all happiness in this world and secures final beatitude after death.

भूत्वा प्रसिद्धः सत्संगे स्थापयिष्यामि मन्दिरे ।
रामेश्वरस्य कुर्वन्ति ये जना दर्शनं मुदा ।।५२।।
प्राप्तबीजबलास्ते वै सत्संगे मदुपासकाः ।
मोक्षं प्राप्स्यन्ति निर्मोहाः शिवनिन्दाविवर्जिताः ।।५३।।

(52-53) I too shall install an idol of Shiva in the shrine after being well established in the Satsanga. The people who visit Rameshvara with pleasure attain the strength of virility and become my worshippers in the Satsanga. They will be rid of infatuation, give up censuring Shiva and will obtain salvation.

तदा मत्स्यहरः कश्चिदागत्य सहसाऽपतत् ।
प्राणास्त्यक्त्वा क्षणं देवो भूत्वा गगनमाश्रितः ॥५४॥

(54) Then some fisherman came there all of a sudden and collapsed there. After breathing his last he instantly became a god and stood in the firmament.

दृष्ट्वा तत् कौतुकं सभ्यान् विस्मिताञ्श्रावयन् हरिः ।
पप्रच्छ केन पुण्येन लब्धा दिव्यगतिस्तदा ॥५५॥

(55) The people assembled there were wonderstruck when they saw this miracle. Within their hearing Lord Hari asked that fisherman, "By what meritorious deed did you obtain this celestial goal?"

स उवाच महाराज सर्वज्ञोऽसि च सर्वगः ।
सर्वद्रष्टुर्न तेऽज्ञातं कथयामि तवाज्ञया ॥५६॥

(56) He then replied, "You, my Lord are omniscient and omnipresent. Nothing is unknown to you, who are the Seer of everything. Yet by your command shall I narrate my account."

हिंसकोऽपि महादुष्टो भवद्दर्शनतोऽभवम् ।
वीक्षणाद् रामनाथस्य निष्पापो दिव्यदेहभाक् ॥५७॥

(57) "Though given to violence and extremely wicked I am freed from all sins as soon as I saw you and Lord Rameshvara. Hence do I enjoy this divine form."

प्रणम्य शिरसा सद्यो विमानमारुरोह सः ।
देवलोकं जगामाथ दृष्ट्वा चारित्र्यमद्भुतम् ॥५८॥

(58) Bowing down with bent head he climbed into an areal car and left for the heaven. The good people saw this wonder and worshipped the Lord with sandal-paste, garlands etc. He accepted their homage and proceeded to Sundararaja.

गन्धमाल्यादिभिः श्रीशमानर्चुस्तत्र सज्जनाः ।
गृहीत्वा सेवनं तेषां सुन्दरराजमभ्यगात् ॥५९॥
ततो गच्छन् महारण्ये जलान्नपानवर्जिते ।
दिनानि षड् व्यतीतानि निराहारोऽचलद्धरिः ॥६०॥
जलस्थानं समालोक्य सम्प्राप्य सप्तमे दिने ।
स्नात्वा पूजां प्रकुर्वाणः शालग्रामस्य धर्मजः ॥६१॥
सक्तुं भोजयितुं तत्र पार्वती सहितो हरः ।
आगत्य प्रददौ प्रेम्णा निवेद्य बुभुजे हरिः ॥६२॥

(59-62) Then on his way he passed six days in a vast forest, destitute of water, food and drink. The Lord went on without food. On the seventh day seeing a lake, He went there and bathed himself. Then as the son of Dharma, was worshipping Shaligrama, Lord Shiva came there along with Parvati to feed Him; when Lord Shiva lovingly gave him food, He offered it to the divine couple and then partook of it Himself.

ततः श्रीनीलकण्ठोसौ चकार स्तुतिमुत्तमाम् ।
शिवस्य भूतियुक्तस्य नीलकण्ठस्य सादरम् ॥६३॥

(63) Then the revered Nilakantha reverentially sang the praise of Lord Shiva, the dark-necked, ash-smeared god.

भूतिभुजंगदिग्वासःप्रियं प्रियंकरं शिवम् ।
पार्वतीनाथमित्येतं शंकरं प्रियमावहे ॥६४॥

(64) I invoke the beloved Lord Shankara, the auspicious and blissful consort of Parvati, the unclad Lord, fond of ashes and serpents.

लोकपावनभावेन भागीरथी धृता स्वयम् ।
परोपकारहेतो च सदा राजति शंकरः ॥६५॥

(65) Who himself held the Ganges with a view to sanctify the worlds and who for ever shines supreme for obliging others.

हिमालये कृतावासो वासोहीनोऽपि तृप्तिभाक् ।
तपःप्रभाप्रभासोऽसौ शिवं कुर्यात् सदा मम ॥६६॥

(66) Who abides on the Himalaya and is desireless though he is unclothed. May He, who shines in the splendour of His austerities, give me bliss.

कामारिभूतभव्यात्मा षडाननपिता शिवः ।
दुर्गानाथः सदा रम्यः शिवं कुर्यात् सदा मम ॥६७॥

(67) May Shiva, the enemy of cupid, the soul of all being—past, present and future, the sire of the six-faced Kartikeya, the ever charming Lord of Durga, confer bliss on me."

ततो देवीमुमां चैव प्रार्थयामास विश्वभृत् ।
अन्नपूर्णां महादेवीं दिव्याम्बरधरां हरिः ॥६८॥

(68) Then Hari, the Lord of the Universe prayed the great goddess Uma, the goddess of plenty, clad in celestial garments.

यस्याः स्मरणमात्रेण विघ्नाः प्रयान्ति दूरतः ।
तामुमां नित्यसंतुष्टां नौमि नित्यं शिवां शुभाम् ॥६९॥

(69) "I bow down to the ever-auspicious and beautiful Uma, the ever–propitious goddess who even when remembered wards off obstacles.

विशिष्टाद्वैतसिद्धान्तधात्रीं प्रियकरीं तथा ।
मायां मायाविनां हन्त्रीं तां वन्दे शिवशक्तिकाम् ॥७०॥

(70) I salute Her, the upholder of the tenets of Qualified Monism, the giver of happiness, the remover of the illusion of the ignorant, the goddess of auspicious powers.

यस्याः कटाक्षमात्रेण प्रलयं यान्ति भूभुजः ।
कृपाकटाक्षयुक्तानां जीवनं धन्यतां गतम् ॥७१॥

(71) By a single unfavourable glance of yours even the emperors are exterminated, while those who receive your benign glance lead a blessed life.

सा दुर्गा दुर्गहन्त्रीयं दातु मे दुर्गदारुणम् ।
वर्णिनां सुखदा धीरा पातु दुर्गवने शुभा ॥७२॥

(72) May that Durga, the remover of evils root out my dire distress, mav the charming giver of bliss to the ascetics, protect me in the impassable woods of miseries."

शिवेनोक्तं महाराज पूर्णकामोऽसि नित्यदा ।
तथापि त्वं वरं सम्यग् वृणीहि वृषनन्दन ॥७३॥

(73) "O Lord," replied Shiva, "You are always free from Desire; yet O Son of Dharma, you may well choose a boon from us."

तच्छ्रुत्वा वर्णिना प्रोक्तं नीलकण्ठ न मे स्पृहा ।
ब्रह्मचर्यव्रतं ह्येतत् कुरु पूर्णं यथा जनुः ॥७४॥

(74) Hearing this the ascetic replied, "Nothing do I wish for O Nilkantha! Only give me strength to complete my vow of asceticism, and fulfil the mission of my life."

प्राप्यतां पूर्णता भूयस्तपोवर्धनतत्परा ।
भक्तिमार्गस्य वृद्धिश्च नीलकण्ठेन हीरिता ॥७५॥

(75) "May you attain to perfection that augments your austerities," said Mahadeva. "And may the Path of Devotion prosper."

इत्येतं तौ वरं दत्वा पार्वतीशौ गतौ तदा ।
श्रीहरिस्तत्र चातिष्ठत् तपोमूर्तो रमापतिः ॥७६॥

(76) Parvati and Shiva departed after giving the boon and Shri Hari, the Lord of Lakshmi, stood there like Austerity incarnate.

\+ संभोज्य वर्णिवपुषा विचरन्तमाद्यं
नारायणं प्रणतकष्टहरं ततश्च ।
वार्ता विधाय बहुशः क्षितिभारनाशे
ह्यन्तर्हितः शिव उमासहितस्तथाऽसौ ॥७७॥

(77) Having fed Narayana, the remover of the miseries of the supplicants, roaming about in the guise of an ascetic and talking repeatedly about removing the burden of the earth, Lord Shiva disappeared along with Uma.

इति श्रीहरिवनविचरणकाव्ये चतुर्विशः सर्गः ॥

End of Canto XXIV of "The Poem of Shri Hari's Epic Journeys through the Forests."

\+ रामानुजाऽऽर्यगदितं सुविशिष्टतत्त्वं संव्याजहार सुचकार चमत्कृतिं यः ।
श्रीसुन्दरेशभगवत्प्रतियानमाप्तोऽरण्ये महेशविहिताऽऽदर एतु मां सः ॥४८॥

XLXIII May I Realize Him, who well expounded the qualified Reality preached by Acharya Ramanuja who performed miracles and who on his way to Sundararaja received the honour accorded to him in the forest by Mahesha.

इति चतुर्विंशः सर्गः

: END OF CANTO XXIV :

\+ Vasantatilaka Metre

॥ श्रीशाय नमः ॥

पंचविंशः सर्गः

+ धूर्तोदितव्याघ्रभयप्रचारणं नृपेण
चौरेषु कृताभिदण्डनम् ।
पाखण्डशाठ्याद्यसुपारिचायनं मोक्षो
नृपस्यापि च पञ्चविंशके ॥४९॥

CANTO XXV

XLIX In the twenty-fifth Canto are described: the speech of the rogue to inspire panic in Hari, the punishment imposed by the king on the thieves, the elucidation by Hari of the roguishness of the heretics and the liberation of the king.

चन्द्रमौलौ गते वर्णी निर्गतो वनतो वहिः ।
योजनान्तरिते ग्रामे वटवृक्षं समाश्रितः ॥१॥

(1) After the moon-crested god left, the divine Ascetic went out of the forest and put up under a banyan tree when the town was four miles away.

तत्रैकः सुमहान् धूर्तः साधुवेषेण संस्थितः ।
रहो भुङ्क्ते सदा दम्भाद् दुग्धाहारोऽस्तिमेऽब्रवीत् ॥२॥

(2) A great crook lived there in the guise of a holy man. He claimed to subsist on milk only although he always ate sumptuous dinner secretly.

+ Indravansha Metre

आसीनं नीलकण्ठं स उवाच भीषयन् मुहुः ।
रात्रौ व्याघ्रः समागत्य सुप्तान् भक्षयति ध्रुवम् ॥३॥

महासिद्धस्य वासोऽत्र भवेन्नैव भवादृशाम् ।
ग्रामं याहि ततः शीघ्रं यदि जीवितुमिच्छसि ॥४॥

(3-4) As Nilakantha ascetic sat there the rogue intending to scare him spoke to him, "A tiger comes at night and devours without fail those who are sleeping here. Only the highly advanced Siddha can stay here and not people like you. Therefore, immediately go to the village if you want to remain alive."

न मे व्याघ्रभयं क्वापि स्थानं मे रोचते त्विदम् ।
इत्युक्त्वा वासनं चक्रे तत्रैव खलशासकः ॥५॥

(5) But Hari, the chastiser of the wicked, stayed there only saying that he, on the contrary, liked that place and had no fear of the tiger.

त्रियामावसरे प्राप्ते गुहायां निहितं पुरा ।
आमान्नं बहिरानीय चक्रे पाकं स्वयं मुदा ॥६॥

(6) As the night advanced the crook took out materials for cooking stowed away earlier by him in the grotto and gleefully cooked the meals.

भुङ्क्तेस्म शिष्यसंयुक्तो न गतो हरिराहुतः ।
अधर्मोपार्जितो भोगः सद्यः पुण्यहरः स्मृतः ॥७॥

(7) When the cheat took his dinner along with his pupils he invited Hari also to join, but the Lord did not condescend. For it is said that pleasure derived sinfully deprives us of religious merit.

वार्तालापं मिथश्चक्रुः कलावस्मिन् युगे जनाः ।
किमपि नैव यच्छन्ति विना दम्भेन केचन ॥८॥

धूर्तता च प्रकर्तव्या धनधान्यसुखाप्तये ।
तया सुकठिनं क्लिन्नं हृदयं भवति ध्रुवम् ॥९॥

(8-9) Then the rogues started talking amongst themselves, "In this Kali Age people give you nothing unless you resort to hypocrisy. To get money, food or pleasure one has to practise deceit; thereby even a hard-hearted person undoubtedly becomes soft."

निशीथे संगतास्ते च चत्वारः साधवः शठाः ।
पुरं गत्वाऽविशन् गेहे धनिनो धनलोलुपाः ॥१०॥

(10) At mid-night all the four rougish monks collected together, reached the town and out of greed for wealth they stole into the house of a wealthy person.

कृत्वा चौर्यं धृतं द्रव्यं गुहायां गुप्तवर्त्मना ।
प्रभाते नृपतिर्ज्ञात्वा चौर्यकारिगवेषणे ॥११॥

प्रेषिताः सैनिका एत्य पादचिह्नानुगा वटे ।
विलोक्य साधुवेषांस्ते चौरान् धनयुतां गुहाम् ॥१२॥

दृढं बध्वा तु तान् निन्युर्धनं भूपालसंनिधौ ।
आहूय धनिनं राज्ञा धनं तस्मै निवेदितम् ॥१३॥

प्राञ्जलिर्नृपतिं प्राह धनिकः साधवः खलु ।
नो दण्ड्या नगरात् तूर्णं बहिर्निर्वासय प्रभो ॥१४॥

तथेति भूप आनीय रासभान् कृष्णवर्णकान् ।
ग्राम आरोह्य तान् सर्वान् भ्रामयामास भर्त्सयन् ॥१५॥

महासिद्धाभिमानेन पाखण्डपथमाश्रितान् ।
दूरं निःसारयामास नृपाज्ञया वृपात्मजः ॥१६॥

(11-16) Having committed the theft they kept the stolen property in the grotto through a secret access At dawn the king came to know of the theft and sent his soldiers to trace the thieves. They followed the track upto the banyan tree. When they saw those thieves in the guise of saints and also saw the cave full of the stolen property they bound the culprits securely and took them along with the wealth into the king's presence. The king summoned that rich man and returned the property to him. The wealthy man then requested the king with folded hands, "O king these are holy persons, after all. Do not, therefore, punish them but banish them immediately." "Be it so," said the king and ordered black donkeys to be brought in. Then all those thieves were mounted on the donkeys and contemptuously taken for a ride through the town. Through the king's order, the son of Dharma, thus exiled those rogues, who resorted to the path of heresy under the pretence of being great Siddhas.

भूपतेर्भावमालक्ष्य योगिनां लक्षणं पृथक् ।
वर्णयामास तच्छ्रुत्वा राजा वचनमब्रवीत् ॥१७॥

कथ्यतां भगवन् मह्यं योगिधर्मः कुतोऽभवत् ।
व्याससिद्धान्तसम्भूतः कल्पितो वाऽधुना खलैः ॥१८॥

(17-18) Sensing the king's inclination Hari described the distinctive features of Yogis. Hearing that, the king spoke thus, "O Lord, tell me how has the sect of the Yogis originated? Has it originated from the teachings of Vyasa or has it been recently invented by crooks ?

श्रीहरिरुवाच—

अयं पाखण्डिभिः प्रचालित उपधर्मोऽस्ति । वेदव्यासस्त
त्प्रवर्तक इति मिथ्या वदन्ति । सच्छास्त्रविरोधात् ॥१९॥

(19) Hari replied, "This is a minor sect promulgated by heretics It is wrongly said that Veda-Vyasa was its founder, since it is contradictory to the authentic scriptures

अस्मिन् मते तु—आत्मा सर्वथा सर्वत्र एकः ।
भिन्ना अनन्ताश्चवेदविहितकर्मोपासनामपहाय
केवलं ज्ञानकाण्ड एव सत्यत्वेनाभिमतः ॥२०॥

(20) According to this school the soul of every being is the same yet these distinct individual souls are not infinite They ignore the worship and ritual enjoined by the Veda

पूर्णज्योतिरेवात्मदर्शनम् । स्त्रीसगो नरकद्वार-
मस्ति तेन हि गृहस्थाश्रमो नैव कर्तव्य· ॥२१॥

उपास्यदेवाः सर्वे कल्पनीया अतो नो
मान्या· । मनोविकारोद्भुताः सर्वा. क्रिया
मिथ्यास्तज्जन्यं फलमपि नैव सत्यम् ॥२२॥

सिद्धा. पुरुषा एव देवा उपास्या गुरोराज्ञा
विपरीता न्याय्या वा पालनीया, अह ब्रह्मास्मीति
तारको मन्त्रो जप्यो नान्यो मान्यः कश्चित् ॥२३॥

सोऽहं शब्दो ज्ञानगृहम् । ॐकारो हृदि चिन्त-
नीय । नादाभ्यास एव स्वर्गः । वस्तिक्रियया
नकुलक्रियया शरीरान्तःशुद्धिरेव मोक्षो मत. ॥२४॥

(21-24) The Supreme Lustre is the Soul Association with the fair sex is the door of Hell, hence one should not lead the life of a householder Individual gods are imaginary and hence they should not be worshipped All the activities born of mental emotions are futile and their fruit too is unreal Only the Siddhas are gods, the bidding of the Guru, whether proper or otherwise, should be carried out, 'Aham Brahma'smi (I am Brahma),' the formula that delivers from bondage, should

be muttered and none else should be accepted The word "So'ham (I am That)" is the abode of Right Knowledge, Om-Kara should be contemplated in the heart, practice of Nada is heaven, the internal purification of the body by the processes of Basti and Nauli* is salvation itself

घनाहारार्जने युक्ता दाम्भिका वेषधारिणः ।
भ्रमन्ति ज्ञानिवल्लोके भ्रामयन्ति जनानपि ॥२५॥

(25) Dissemblers, intent on earning money and bread, move about in the world in the guise of enlightened men and misguide the public

यमराजोऽपि लुब्धान् हि राक्षसीं योनिमाश्रितान् ।
दाम्भिकान् विषयीकृत्य नचिकेतसमब्रवीत् ॥२६॥

+ न साम्परायः प्रतिभाति बालं
प्रमाद्यन्तं वित्तलोभेन मूढम् ।
अयं लोको नास्ति पर इति मानी
पुनः पुनर्वशमापद्यते मे ॥२७॥

(26–27) King Yama too, keeping in view the greedy hypocrites getting demonic birth, spoke to Nachiketas, "Nothing is clear about the future life to the ignorant, who is negligent and infatuated by the greed for riches The proud man who believes that there is no other world except the mundane existence, time and again comes under my sway"

** गता गीता नाशं क्वचिदपि पुराणं व्यपगतं
विलीनाः स्मृत्यर्था निगमनिचयो दूरमगमत् ।
इदानीं रैदासप्रभृतिवचनैर्मोक्षपदवी
तदेवं जानीमो कलियुग तवैवेष महिमा ॥२८॥

*These are two of the six processes of internal purification prescribed in Hathayoga, the other four being Neti, Dhauti, Tratak and Kupalbhati

+ Unpendravajra Metre

** Shikharini Metre

(28) "The *Gita is lost; the Puranas too have gone away* to some unknown place; the significance of the Smritis has died out; the pile of scriptures has gone far away. Now-a-days the final emancipation can be obtained by the words of the slaves of wealth and others. Thus do we know, O Kali Age! that such is your great power."

दाम्भिकाः सन्ति ये जीवास्तेषां शान्तिर्न विद्यते ।
मानुषं जन्म सम्प्राप्य श्रीहरेः कीर्तनं शुभम् ॥२९॥

(29) The souls that are dissemblers never get peace. The singing of Shri Hari's glory after being born as humans, is the only salutary thing.

प्रांगणं यस्य जीवस्य चास्ति सत्संगयोजना ।
पठनं शास्त्रवर्गस्य कृष्णकीर्तनसंगतिः ॥३०॥

कीर्तने कृष्णकल्लोल – परमानन्द – भावना ।
धन्यं तद् गृहमित्येतज् ज्ञायतां पुण्यशालिभिः ॥३१॥

गृहं पुण्यं पवित्रं तद् यत्र चेश्वरगायनम् ।
तत्रैव श्रीहरेर्वासो नित्यं नित्यं विचार्यताम् ॥३२॥

(30-32) The blessed should know that happy is that house hold at the door step of which Satsanga is regularly convened, scriptures are read, people sing the glory of Krisna in a group, rapt in the surging feeling of highest bliss. Happy and blessed is the home which is vibrant with songs of the Lord. There alone, one should know, is the permanent abode of Lord Hari.

यद्दिने भगवच्चर्चा नार्चा भजनमित्यपि ।
ध्वनिर्न कीर्तनं चैव तद् दिनं विफलं स्मृतम् ॥३३॥

(33) Futile is the day when not a word is spoken about God, when there is no worship, no devotional songs and not even the strain of the Lord's glorification.

भजनं श्रीहरेर्नित्यं कर्तव्यं भूतिमिच्छता ।
सर्वोत्कृष्टं प्रकर्तव्यं मानुषं जीवनं शुभम् ॥३४॥

(34) One who seeks welfare should always serve the Lord Hari and thus make his human birth blessed and exalted.

श्रीहरेर्भक्तितो नित्यं यस्यायुष्यं गतं भवेत् ।
तस्य भक्तस्य मुक्तिः स्यात् करस्था नात्र संशयः ॥३५॥

(35) There is no doubt that final beatitude is within the easy reach of the devotee who has devoutly spent his life in the worship of the Lord.

तस्य भक्तस्य भूमौ स आनन्दात्मा सदातनः ।
ब्रह्म साकाररूपेण नृत्यति तत्र सर्वदा ॥३६॥

(36) The ever blissful and eternal Brahma always acts on the stage of this mortal world in the role of that devotee.

अगाधेऽत्र भवाब्धौ यस्तर्तुमिच्छति प्रेमतः ।
राध्यः श्रीशः सदा तेन भक्तिभावेन सर्वदः ॥३७॥

(37) He who gleefully wishes to cross the unfathomable ocean of worldly life should always propitiate with devout devotion the all-bountiful Lord of Shri

पवित्रं च प्रभोर्नामस्मरणं कीर्तनं तथा ।
अनेकजन्मजातानां पापानां दाहकं भवेत् ॥३८॥

अनन्तानां च दुःखानां भस्मत्वं क्रियते तथा ।
जन्ममृत्युजराव्याधेर्नाशो भवति भक्तितः ॥३९॥

(38-39) The mental recitation of the Lord's name and His glorification would consume the sins committed through innumerable births. Thus the infinite miseries are reduced

दरिद्रोऽसौ मणिं प्राप्य सुखलेशं न लब्धवान् ।
तथैव मानवं देहं प्राप्तवानपि दुर्मतिः ।
नोपयोगं शुभं कुर्वन् व्यर्थं जीवनमस्य च ॥५३॥

(47-53) There was a poor man. By a lucky turn of fortune he met a great saint. As he saw the pauper, the holy man showed great sympathy for him and gave a wishing stone to that wretched poor. The destitute fellow went to buy vegetables with that gem. The green-grocer was pleased in his mind to see the resplendent gem and he gave some vegetables for that diamond. Then a jeweller came to buy vegetables. He too was happy to see that it was a lustrous diamond. He gave one hundred rupees for that excellent jewel and took it away. Then a king came to that goldsmith. Seeing that diamond, he paid a thousand gold coins for that beautiful gem and took it home. But the wretched poor fellow could not get any advantage from that diamond. In the same way if a foolish person after obtaining this human birth does not use it for a salutary purpose, his life is futile.

इत्येवं सन्मतिं धृत्वा देहं प्राप्य च दुर्लभम् ।
मानुषं शुभमस्माभिः कार्या श्रीशस्य चार्चना ॥५४॥

(54) Thus having obtained the rare human birth, we should have a guileless mind and should worship Lord Vishnu.

इत्येवंरूपेणानेन धर्मेण नात्यन्तिको
मोक्षो भवेदिति सर्वथा हेय इति विज्ञाप्य
स्वरूप-ज्ञानं दत्वा ततो निरगाद् वर्णिराजः ॥५५॥

जन्मैव व्यर्थतां नीतं भवभोगप्रलोभतः ।
काचमूल्येन विक्रीतो हन्त चिन्तामणिस्ततः ॥४५॥

(45) If being swept away by the lust of worldly pleasures a man makes his life meaningless, alas! he well-nigh sells of the invaluable wish-fulfilling stone for the price of a piece of worthless glass.

मनुष्यस्य च देहोऽयं श्रीशभक्त्यै धृतः सदा ।
अत्रार्थे दीयते सम्यग् दृष्टान्तः श्रूयतां समैः ॥४६॥

(46) This human form is accorded for the worship of the Almighty. Listen, all of you, to the matching instance that I give in in this context:—

कश्चिदासीद् दरिद्रो ना तत्प्रारब्धवशेन च ।
महात्मा मिलितस्तं हि दृष्ट्वा दया कृता शुभा ॥४७॥

चिन्तामणिः प्रदत्तो नु तस्मै निर्धनकाय वै ।
ततोऽसौ तंगृहीत्वेतः शाकं नेतुं गतः स्वयम् ॥४८॥

तेजोयुक्तं मणिं दृष्ट्वा शाकविक्रेतृमानसम् ।
प्रसन्नं, जातहर्षश्च ददौ मणिकृतेऽल्पकम् ॥४९॥

तत्र चैको मणिक्रेता लातुं शाकं समागतः ।
तेजस्विनं मणिं ज्ञात्वा प्रसन्नोऽभूत् सुभावनः ॥५०॥

रूपकाणां शतं दत्त्वा निनाय मणिमुत्तमम् ।
चामीकारस्य सामीप्य कश्चिद् राजा समागतः ॥५१॥

नृपोऽपि तं मणिं वीक्ष्य सहस्रवर्णमुद्रिकाः ।
प्रदायासौ निजं गेहं तं निनाय शुभं मणिम् ॥५२॥

दरिद्रोऽसौ मणिं प्राप्य सुखलेशं न लब्धवान् ।
तथैव मानवं देहं प्राप्तवानपि दुर्मतिः ।
नोपयोगं शुभं कुर्वन् व्यर्थं जीवनमस्य च ॥५३॥

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(54) Thus having obtained the rare human birth, we should have a guileless mind and should worship Lord Vishnu.

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मोक्षो भवेदिति सर्वथा हेय इति विज्ञाप्य
स्वरूप-ज्ञानं दत्त्वा ततो निरगाद् वर्णिराजः ॥५५॥

(55) Such a religion should, therefore, be scrupulously avoided since one cannot get emancipation through it." Instructing the people thus about real knowledge, the Lord of the ascetics departed from there

+ भक्तिर्मे भवशंकरी सुखकरी चारुप्रभाभास्करी
सात्मानन्दकरी शुकादिलहरी ध्यानैकनिष्ठाकरी
गोपीहैमवती प्रतीतिसुकरी पत्युर्व्रते चंचरी
दा(सत्वोद्धवसंचरी हनुमतो ध्यानेश्वरी श्रीकरी ॥५६॥

(56) May *Bhakti* make my mundane existence blessed and give me happiness and attractive lustre; may it confer eternal bliss and such an exclusively concentrated devotion as Shuka and other devotees commanded; may it make me so devoted to the Lord that I may realize the rapturous pleasure of Gopi and *Parvati*; may *Bhakti which* gives *beatitude* bestow on me the selfless dedication of Uddhava and Hanuman.

× अमुष्मिन् संसारे प्रभुचरणसेवा न रचिता
न वा ध्यातं नित्यं तव रुचिररूपं प्रतिदिनम् ।
अये वर्णिन् स्वामिन् जगति मम भक्तस्य भविता
गतिः का वेत्यंतद् वृषतनुसुजन्मन् कथय रे ॥५७॥

(57) In this birth I have not performed worship at the feet of the Lord nor have I daily contemplated your ever resplendent form tell me, O great son of Dharma, please tell me O Lord, O great ascetic, *what fate awaits this devotee of yours.*

इति श्रीहरिवनविचरणकाव्ये पंचविंशः सर्गः॥

End of Canto XXV of "The Poem of Shri Hari's Epic Journeys through the Forests."

+ Shardul Vikridit Metre
× Shikharine Metre

* धूर्तसाधुकृतचौर्यकवीक्ष्यं
भूपदत्तखररोहणदण्डम् ।
आह भूमिपतिमप्यपवर्गं
निजगाम विपिनं सुखदोऽस्तु ॥५०॥

L Witnessing the nasty theft committed by the roguish monks and the punishment of donkey-ride inflicted by the king and after exhorting the king about Moksha, the giver of happiness, set forth for the forest.

* Svagata Metre

इति पंचविंशः सर्गः

END OF CANTO XXV

॥ श्रीशाय नमः ॥

षड्विंशः सर्गः

+ षड्विंशे भूतपुर्यां हरिगमनमथो संस्थितिर्मन्दिरे श्री-
रामानन्दाश्रितस्योत्तमगुणसुसतः प्रश्नतत्त्वाधिवार्ता ।
भक्तेरंगानि सर्वाण्यतिविशदतया धर्मपुत्रेण तत्रो-
क्तान्याकर्ण्य साधोर्हरिचरणरतो भक्ततामाप चोक्ताम् ॥५१॥

CANTO XXVI

LI In the Twentysixth Canto are described: *the arrival of Hari in Bhutapuri, His sojourn in the temple, the answers* given by Hari to the questions asked by the virtuous and pious monk of the Ramananda Sect; here is also described how the good monk became devoted to the feet of Hari after hearing the elucidation of the accessaries of Bhakti made by the son of Dharma.

गत्वा भूतपुरीं तत्र रामानन्दीयमन्दिरे ।
गतस्तत्साधुसद्भावं वीक्ष्योवास सतां पतिः ॥१॥

(1) Arriving at Bhutapuri, He went to the temple of Ramananda Sect and as he saw the good response of those monks, the Lord of the virtuous stayed there.

मठाधीशो हरिं वीक्ष्य कर्तुं बुद्धिपरीक्षणम् ।
पप्रच्छ सप्त स प्रश्नान् रामायणगतान् बुधः ॥२॥

+Sragdhara Metre

(१) जगति सर्वदेहेषु श्रेष्ठः को देहः
(२) सर्वदुःखेषु किमात्मकं महद् दुःखम्
(३) सर्वसुखेषु किं श्रेष्ठम्
(४) सज्जनानां दुर्जनानां च कीदृशः स्वभावः ।।३।।
(५) वेदोक्तशुभकर्मसु किं श्रेष्ठम्
(६) सर्वपापेषु किं महाभयप्रदम्
(७) मानसिकरोगाः कतिधा ।।४।।

(2–4) The head monk saw Hari and just to test Him the wise pontiff asked Him seven questions pertaining to the Ramayana:

(i) Which is the best of all physical forms in the world? (ii) Of all miseries which is the greatest misery? (iii) Which *is the best of all happiness? (iv) What is the nature of the* good and of the wicked? (v) Which is the best of all the *righteous actions enjoined by the Vedas? (vi) Which is the* most heinous of all sins ? (vii) How many mental disorders *are there?*

श्रीनीलकण्ठ उवाच—

सर्वदेहेषु मनुष्यदेहः श्रेष्ठः, कुतः, मानुष-
देहेन ज्ञान–वैराग्य–भक्ति–शम–दमादि-
साधनेन मोक्षं लभते जीवो, नान्यैर्देहैः ।।५।।

(5) Nilakantha replied, "Of all the physical forms the human form is the best. For it is with human form and not by any other form that the soul attains final emancipation through the several means like Knowledge, Renunciation, Devotion, Mental Tranquility and Self-restraint.

स्वर्गस्था देवा अपि नित्यं मनुष्यशरीरमभि-
कांक्षन्ते मोक्षहेतुत्वात् सुदुर्लभमिमं देहं प्राप्य
भगवद्भजनं विहाय विषयासक्ताश्चेन्मन्दभाग्याः ।।६।।

(6) Even gods, the denizens of heaven, always hanker after the human form since it is the cause of Moksa; hence they are indeed unfortunate, who having obtained this human form, which is well-nigh difficult to obtain, get attached to sensual pleasures, ignoring the worship of the Lord.

केचिन्मनुष्या मोक्षेच्छां त्यक्त्वा स्वर्गादिफलाय
यतन्ते ते हि मणिं त्यक्त्वा पाषाणं गृह्णन्ति ॥७॥

(7) Some humans let go the desire for Moksa and strive for heaven; they, in truth, pick up a worthless pebble leaving aside a priceless diamond.

दारिद्रमेवजगति परमं दुःखम् । सत्समागम
एव संसारे परमं सुखम् । मनसा वाचा देहेन
वा परोपकाराय यतमानो महत् कष्टमा-
प्तोऽपि सततमुद्युक्तो भवेत् स सज्जनस्वभावः ॥८॥

(8) Poverty indeed is the greatest misery in the world and contact with the virtuous is truly the highest happiness. The good are naturally intent on unremittingly obliging others by thought, speech and action, though in doing so they themselves have to suffer hardships.

दुर्जनस्य स्वभावस्तु ततो विपरीतः—स्वयं
दुःखी भूत्वा परस्मै महद् दुःखं ददाति ।
स्वस्यालाभे सति परस्य दुःखमुद्भावयति ।
यथा सर्पः स्वविषेण परप्राणहरः ।
यथा च मूषकः स्वदशनैर्वस्त्राणि विदारयति ॥९॥

(9) The nature of a wicked man is just the opposite. When he is miserable he gives great unhappiness to others; though he derives no personal advantage, he creates troubles for others like a serpent that takes away lives by his poison, and like a mouse who cuts the dresses to shreds.

तथा च हिमकणाः क्षेत्रोद्भूतधान्यादिनाशं
विधाय स्वयमपि नश्यन्ति तथैव दुर्जनाः पर-
सम्पत्तिनाशाय स्वयं हतप्राया भूत्वापि यतन्ते ॥१०॥

(10) Just as frost destroys the crops produced in the field and then it is itself destroyed, in the same way wicked persons strive to destroy the property of others though they themselves are well-nigh dead in the process.

यथा केतूनामुदयो बहुकष्टप्रदो भवति सर्वेषां
तथैव दुर्जनाभ्युदयोऽपि प्रायशो बहूनां कष्टप्रदः ॥११॥

(11) Just as the rise of comets spells extreme trouble for everyone, in the like manner the rise of a wicked person brings trouble to many.

वेदोक्तकर्मसु अहिंसा एव श्रेष्ठं पुण्यं कर्म ।
परनिन्दा सर्वोत्कृष्टं पापम् । महाभयप्रदं सुपुण्यहरम् ॥१२॥

(12) Of the actions enjoined by the Vedas non-violence is the best and meritorious act; calumny is the worst sin, which brings danger and destroys religious merit.

ईश्वरस्य शास्त्रस्य गुरोश्च निन्दको जनः
सहस्राब्दावधि राक्षसो भवति । ब्राह्मणनिन्दकः
शतवर्षाणि नरके पतित्वा ततो वायसो जायते ॥१३॥

(13) One who speaks ill of the Lord, profanes the scriptures or maligns the Guru is born as a demon for a thousand years; the reviler of a Brahmin falls into Hell for a hundred years and then he is born as a crow.

वेदानां देवानां च निन्दको रौरवनरके
पतित्वा दुःखमनुभवति । सतां निन्दापरो
जनः सज्जनकीर्तिमसहमानश्चोलूको
भूत्वा महद् दुःखमाप्नोति ॥१४॥

(14) One who reviles at the gods and descrates the Vedas experiences extreme misery after being condemned to the Raurava Hell; one who is intent on slandering the good and is intolerent of the fame of the virtuous is born as an owl and gets much misery.

भो मठाधिप, मानसिकरोगा बहवः सन्ति
तान् निशामय । तत्र तावद् आद्यो महा-
रोगो मोहः, स, सर्वक्षुद्ररोगोद्भवकरोऽस्ति ॥१५॥

(15) Listen, O Lord of the Monastery! There are many types of mental disorders. The prime pestilence is Infatuation, and it causes many minor ailments.

तदाश्रयत्वादनेकात्मबलभेदका रोगाः प्रादु-
र्भवन्ति। तेषु कामो वातरूपो लोभः श्लेष्म-
रूपः क्रोधो हृदयदाहकः पित्तरूपो विज्ञेयः ॥१६॥

(16) One should know that of these ailments Passion is like flatulence, Greed is like phlegm, and the heart-consuming Anger is like bile.

एतत् त्रिकमेकीभूय देहगेहादौ ममतारूपं
सन्निपातं प्रकटीकरोति । अप्राप्यविषये
मनोरथास्ते शूलरूपा विज्ञेया मुमुक्षुभिः ॥१७॥

(17) This triad in unison produces in the mind a feeling of self-interest concerning the body, the house etc. This feeling of utter selfishness is like the delirius derangement of the three humours. Those who strive after final beatitude should know the desires for impossible things to be like acute colic pain.

या हीर्ष्या दद्रुस्वरूपिणी, यच्च कौटिल्यं
कुष्टरूपम्, अहंकारो जलोदररोगो, दम्भः
कपटं मदो मानश्च सर्वसन्धिषु वालाख्यो रोगः ॥१८॥

(18) Envy is like ring-worm and Crookedness on its part resembles leucoderma, Ego is the disease of dropsy while hypocrisy, deceit, insolence and pride constitute the rheumatic arthralgia.

या तृष्णा कठोदराख्यो रोगो वित्तैषणां-पुत्रैषणां –
लोकैषणां च महाज्वरस्वरूपां विजानीयात् । एवमाद्य-
नेकगदयुतो जीवो दुःखाब्धिमग्नोऽस्ति ॥१९॥

(19) Desire is the disease known as gastritis; the triple desire — the desire for wealth, the desire for sons and the desire for worldly fame is like chronic fever; the soul infected by several such ailments remains submerged in the ocean of misery.

तादृशो जीवो भगवदाश्रयरूपप्लवमारोढुं
नैवः शक्तः। तेन यमो नियमः स्वधर्म-
आचारस्तपो ज्ञानं यज्ञो दानं सत्संगति-
श्चेति रोगनाशकमौषधं सेवनीयम् ॥२०॥

(20) Such a soul is not able to get aboard the raft in the form of the Lord's favour. Therefore, one should use curative medicines like practice of restraint, observance of vows, performance of one's duties, penance, knowledge of the self, liberality, and association with the virtuous.

आत्मरोगाः शनैः शनैः क्षीणा भवन्ति ।
यदि च पञ्च-विषयभोगरूपकुपथ्यसेवनाद्
वर्धन्ते ज्ञानिनामपि तदाऽज्ञानिनां तु किमुत ॥२१॥

(21) The diseases of the soul slowly and gradually get worn off. If the malady even of the enlightened gets aggravated by consuming unwholesome diet in the form of five sensual pleasures, what to say about that of the ignorant!

परमात्मनः साक्षात्सम्बन्धेन सद्गुरुसुवैद्य-
वचनांऽगीकरणेन विषयत्यागपथ्यपरिपालनेन-
इष्टदेवभक्तिगुटिकां श्रद्धानुपानयुतां भक्षयेत् ॥२२॥

(22) After direct communion with the Lord and after complying with the salutary words of the physician in the form of the Guru and sticking to the wholesome regimen of foregoing sensual pleasures, one should consume the pillet of the worship of tutelary deity along with the vehicle of faith.

तद्रोगनाशे सुमतिक्षुधा वर्धते विषयासक्ति-
रूपदौर्बल्यं नश्यति तदा शुद्धान्तःकरणे
जाते ध्यानमार्गेण भगवत्साक्षात्कारो भवति ॥२३॥

(23) When that disease is rooted out the hunger in the form of good sense increases, and the debility in the form of attachment to sensual pleasures is destroyed; thereafter, when the mind becomes guileless, the Lord is realized through contemplation.

ततश्चैकान्तिकीं भक्तिं परासंज्ञकां सम्प्राप्य
जगत्सौख्यं दुःखमेवेति निश्चित्य सावधानः
सन् विघ्नैरनभिभूतो मोक्षं प्राप्नोति ॥२४॥

(24) Then, *of course*, the devotee attains exclusive devotion known as Para Bhakti (Supreme Devotion) and considers the worldly pleasures to be nothing but misery; as he is cautious he is not balked by obstacles and attains final emancipation.

यथाकथंचित् कूर्मपीठे रोमावलिर्जायेत,
गगने पुष्पोद्गमो भवेत्, मृगाम्बुभिस्तृषा
विरमेत्, सिकतापेषणात् तैलं निर्गच्छेत्,
तथापि भगवदाश्रयं विना मोक्षो न भवेत् ॥२५॥

(25) A line of hair may somehow grow on the bald back of a tortoise, a flower may blossom in the sky, thirst may be quenched with water of a mirage, oil may be extracted by crushing sands, yet Moksa can never be achieved without the worship of the Lord

पूर्वोक्तसाधनतो यदि परमात्मकृपा जायेत चेत्
स्वल्पोऽपि सुमहान् भवेदेव, तेन विचक्षणाः
प्रभोरहैतुकीं भक्तिमाश्रित्य निर्भया मोक्षं लभन्ते ॥२६॥

(26) If at all the Lord's grace is obtained by the means enumerated earlier, even a man of no consequence becomes very great, the wise, therefore, resort to selfless worship of the Lord and getting completely rid of fear they attain final emancipation.

तथाविधभक्तेः सहकारीणि प्रत्यङ्गानि नव सन्ति । तद् यथा—

(१) प्रत्यहं सत्समागमः । (२) भगवत्कथाप्रसंगे रुचिः ।

(३) निरहंकारीभूय भगवद्रूपसद्गुरुसेवनम् ॥२७॥

(४) निष्कपटीभूय हरिचरितं श्राव्यं श्रावयितव्यं गेयं च

(५) दृढं विश्वस्य स्वसम्प्रदायस्य तारकमन्त्रो जाप्यः

(६) जितेन्द्रियत्वं सरलस्वभावोऽबहुप्रवृत्तिः सज्जनधर्मानुयायित्वम् ॥२८॥

(७) सर्वं जगद् भगवत्स्वरूपं मत्वा सर्वान् स्वात्मतुल्यान्
पश्येद् धार्मिकान् सततश्च पूजयेत् । यदृच्छालाभेन
सन्तोषमाश्रित्य वर्तनम् ॥२९॥

(८) सुखे दुःखे च हर्षशोकरहितो भूत्वा प्रारब्धमेव भुञ्जानः स्वधर्मान्न चलेत् ।

(९) भूरिलाभेऽपि नैवाधर्माचरणं कुर्यात् ॥३०॥

(27-30) There are nine subordinate accessories to such type of Devotion. Thus (i) one should have day to day contact with the virtuous (ii) one should have a predilection for the stories connected with the Lord (iii) one should serve without egotism the benign and god-like Guru (iv) one should hear, recite and sing without guile, the exploits of Hari (v) one should mutter the preserving spell of one's own sect (vi) one should control the senses, should have a straight-forward nature, should desist from over-activity and should pursue the ways of the virtuous (vii) one should consider this whole world to be the Lord's manifestation and treat everyone as one's own self and revere the religious and virtuous. One should live with content on whatever is obtained by chance. (viii) one should be free from pleasure when happy and from pain when unhappy and should not swerve from one's duty enjoying all the while the fruits of accumulated actions, (ix) and one should not act irreligiously even for a great gain.

एवं भक्तेरंगसहकारिभिः समन्वितो जीवः सावधानः सन् मत्कृपया दुरन्तसंसारार्णवं तरत्येव ॥३१॥

(31) If the soul is thus equipped with such accessories of devotion and is heedful, it crosses, without fail, the endless ocean of worldly existence.

श्रुत्वा वर्णिमुखाम्भोजान्निर्गतं वचनामृतम् ।
अयं हि भगवान् साक्षाच्छिष्योऽभून्निश्चयान्वितः ॥३२॥

(32) Hearing the nectar-like speech flowing from the lotus-like face of the ascetic, the monk thought, "This indeed is God Himself" and became his disciple with full conviction.

+ अपारे कूपेऽस्मिन् न च किमपि शं गाढतमसि
परामूयास्मिन् हा भ्रमणपरिपाटीमनुभवन् ।
सुखं नैवासाद्यं भवति भवतो दर्शनपरम्
अतोवर्णिन् याचे तव चरणसेवां प्रतिदिनम् ॥३३॥

(33) There is no happiness in this pitch-dark and bottom-less well. Being frustrated here and endlessly roaming about in the world alas!, I could not indeed get the pleasure of meeting you. I entreat you, therefore, O Ascetic, to allow me to serve for ever at your feet."

इति श्रीहरिविचरणकाव्ये षड्विंशः सर्गः ॥

End of Canto XXVI of "The Poem of Shri Hari's Epic Journeys through the Forests."

× भूतपुर्याख्यसत्क्षेत्रे रामानन्दाश्रयं यतिम् ।
चमत्कारेण बोधेन शिष्यं चक्रे स पातु माम् ॥५२॥

LII May He, who by his miraculous exhortation, in the auspicious place known as Bhutapuri, converted a monk of the Ramananda sect into his disciple, protect me.

+ *Shikharini Metre*
× Anushtup Metre

इति षड्विंशः सर्गः

END OF CANTO XXVI

।। श्रीशाय नमः ।।

सप्तविंशः सर्गः

+ कुमार्य्यगात् क्षेत्रेऽष्टविधसुविवाहं त्वकथयन्-
न्यषेधीत् कन्याविक्रयमवगु× चाण्डालचरितम् ।
ययौ पाद्मे नाभे हरिरुपदिशन् क्षत्रतनवे
महेन्द्रः संन्यासी वरद इति सप्तद्विदशके ।।५३।।

CANTO XXVII

LIII The Lord went to Kumarikshetra, elucidated eightfold marriages to the Brahmin, forbade sale of a bride, related the episode of the Chandala woman, went to Padmanabha, exhorted the Kshatriya and told him how Indra disguised as an ascetic gave a boon to Kashiraja: this much is recounted in the Twentyseventh Canto.

स्वेच्छया निरगादीशः कुमारीक्षेत्रमागतः ।
तत्रैको ब्राह्मणो दृष्ट्वा दिव्यकान्तियुतं हरिम् ।।१।।

परीक्ष्य प्रणतोऽब्रूत भावानायातु मे गृहम् ।
धर्मशास्त्रस्य तत्त्वानि ज्ञातुकामोऽस्मि साम्प्रतम् ।।२।।

पुत्र्या विवाहकर्तव्ये शास्त्रोक्तनियमान् प्रभो ।
कथय त्वं महाराज तद्भेदान् विविधांश्च तान् ।।३।।

(1-3) The Lord, of his own accord, left that place and arrived at the holy shrine of Kumari. Here a Brahmin saw that Hari was endowed with divine lustre, he closely scanned him, bowed down to Hari and said, "Please come to my place for

+ Shikharini Metre
× अवगु+अ

just now I am eager to know the essence of Law. Elucidate, O Lord, the rules and sub-rules governing the celebration of a daughter's marriage. O great one, also tell me about the various types of marriage.

जगाम भवनं तस्य दयालुःसदसि स्थितः ।
मनुप्रोक्तानिमान् भेदान् विवाहस्यावदद्धरिः ।।४।।

(4) The kind Lord went to his abode, seated himself in the gathering and spoke about the following types of marriage prescribed by Manu.

भूषितां भूषणैर्वस्त्रैः पूजयित्वा वरं मुदा ।
दद्यात् कन्यां विधिं कृत्वा विवाहो ब्राह्म उच्यते ।।५।।
कर्तुर्वंश्याश्च गोत्रस्था दश पूर्वा दशापराः ।
पापाच्छुद्धा भवन्त्यद्धा ह्यश्वमेधफलं तथा ।।६।।

(5-6) "If after worshipping the bride-groom the virgin bedecked with ornaments is gladly given over to him with due ceremony, the marriage is called Brahma. The persons born in the family of a man, who follows this type of marriage—that is to say, ten ancestors and ten descendants of his—become free from sin and he himself gets religious merit equal to that of a horse-sacrifice.

ज्योतिष्टोमादियज्ञं विधाय तद्वृतब्राह्मणान्
वस्त्रालंकारैस्तोषयित्वा यथाविधि कन्यादानं
क्रियते स दिव्यविवाहः कर्तारं सप्त पूर्वान्
सप्त परांश्चेति पञ्चदश पुरुषान्नरकान्मोचयति ।।७।।

(7) When a bride is given away in marriage with due ceremonies after performing a Jyotistoma sacrifice and satisfying the priest chosen for that with garments and ornaments, it is called a Divya marriage. One who follows this is freed from the fear of hell along with his seven ancestors and seven descendants.

वरकन्याश्रेयोऽर्थं गोमिथुनद्वयदानं दत्त्वा वा
तन्निष्क्रयीभूतं द्रव्यं दत्त्वा कन्यादानं
दीयते स आर्षो विवाहो दातारं तत्पूर्वांस्त्रीन्
परांस्त्रींश्चेति सप्तपुरुषान् नरकभयाद् रक्षति ॥८॥

(8) "When for the welfare of the bride and the groom, the bride is given away to the latter after presenting *him with* a pair of bullocks or an amount equal to the worth of the bullocks, the marriage is called Arsa and it protects from *the* fear of hell, the giver along with his three ancestors and three descendants.

यथाविधिकृतोद्वाहो दम्पती स्वधर्मपरायणौ
भूत्वा धर्मिष्ठपुत्रोद्भवकरौ यदि स्यातां स
प्राजापत्यविवाहः कर्तारं तत्पूर्वान् षड् परान्
षड् इति त्रयोदशपुरुषान् पवित्रीकरोति ॥९॥

(9) "If the husband and wife are married according to rites and being devout in their duty beget a dutiful son, the marriage is called Prajapatya type of marriage; it purifies thirteen men of his family *including himself, his six ancestors* and six descendants.

कन्यावरश्च परस्परं कामभावेन स्वयमेव परिणये-
ताम् स गान्धर्वो विवाहो राजसो ज्ञेयः ॥१०॥

(10) If the bride and the groom marry of their own accord *out of mutual affection* it is called a Gandharva type of marriage; it is rajasa in nature.

धनं वा काञ्चित् सम्पत्ति गृहीत्वा कन्या
दीयते स आसुरविवाहस्तामसो ज्ञेयः ॥११॥

(11) If a bride is given away after accepting money or some other property it should be known as Asura type of marriage; it is tamasa in nature.

बलात्कारेण कन्याहरणं कृत्वा परिणयति
स राक्षसविवाहः परिकीर्तितो बुधैः ॥१२॥

(12) If the bride is married after forcibly kidnapping her it is pronounced by the learned as a Rakshasa type of marriage.

स्वधर्मरहिताऽभक्ष्यभक्षकदुःशीलपापाचरण-
पुरुषस्तथाविधा कन्या च यदि परिणीयेत
स पैशाचोऽधमो विवाहः कथितः ॥१३॥

(13) "When a man who is a renegade, who eats prohibited food, who is of a bad character, and sinful behaviour marries a bride of similar nature, it is the lowest type of marriage known as Paishacha.

हे द्विजाः, तामसाधमविवाहितदम्पत्यो-
रसत्यवादगोद्विज शास्त्रनिन्दाधर्मद्वेषादि-
दुर्गुणयुक्ताः प्रजा पितॄणां दुःखप्रदा भवन्ति ॥१४॥

(14) "O Brahmins! the progeny of the couple married according to the Tamasa and the lowest type of marriage are characterized by blemishes like mendacity, the condemnation of cows, brahmins and scriptures, hatred for religion etc , and they bring misery upon their parents and ancestors.

कन्याविक्रयरूपं महत् पापं ये
कुबुद्धयो न जानन्ति ते हि स्ववंशीय-
पितृघातका दुरन्तरे नरके पतन्ति ॥१५॥

(15) "Those evil-minded people who do not know about the great sin in the form of the sale of a bride ruin their ancestors and go to the fathomless hell While those who live upon that wealth veritably devour the flesh of their daughter and they defile the surface of the earth with their foot-prints as they tread on it

तद्द्रव्यजीविनस्तु तत्कन्यामांसभक्षका
वसुधातलं स्वपादन्यासैर्दूषितं कुर्वन्ति हि ॥१६॥

एतद्विषये भानुमुनिचाण्डाल्योः संवादं शृणुत ।
पुरा भानुमुनिः स्वाश्रमाभ्याशे गच्छन्तीं
श्वमांसं चिताग्निपक्वं मनुष्यकपालधृतं पाद-
त्राणपिहितं वहन्तींरजस्वलां जलसेचनेन
पृथ्वीं पवित्रीकुर्वन्तीं चाण्डालीं वीक्ष्य पप्रच्छ ॥१७॥

भो जलसेचनेन किं प्रयोजनम्—इति पृष्टा सा प्रोवाच-
मुनिवर शृणु—गोचरस्यानभेदकस्य, स्वपरदत्तपृथ्वीहर्तुः,
कन्याविक्रयिणश्च पादस्पर्शाद् दूषितां भूमिं शुद्धां करोमि
नो चेदिदं मांसं मेऽभक्ष्यं भवेत ॥ १८ ॥

(16-18) "All *of you listen in this context to the dialogue* between the sage, Bhanumuni and the Chandala woman. Of yore, a Chandala woman was passing from near the hermitage of Bhanumuni. She carried in a human skull the flesh of a dog roasted in the funeral pyre and covered with a shoe. The sage saw that woman in menses consecrating the earth by sprinkling water on it; so he asked her, woman, why do you sprinkle water *like this?*"

Thus questioned, she replied, 'O great sage, I am purifying this earth which is soiled by the touch of the feet of those who till the land reserved for pasture, or who usurp the land gifted away by their ownselves or by someone else or who sell their daughters. *Otherwise this flesh would not be worth eating* by *me*.

तच्छ्रुत्वा भानुमुनिश्चिरं धर्मशास्त्रं विचार्य चाण्डालीं
प्रशस्य विस्मतोभूत्, तत आपत्तिसमयेऽपि कन्याविक्रयादि
न कार्यं श्रेयस्कामैः ॥१९॥

(19) Hearing this the sage was very much surprized. Bhanumuni reflected for a long time on the essence of law and admired *the Chandala woman.* Therefore those who wish for their welfare should never resort to the sale of a daughter even in times of dire adversity.

तन्निशम्य सभास्थाः सर्वे जनास्तथैव वर्तितुं कृतनिश्चया आसन् । ततोऽन्यदपि सनकादिमतावलम्बि ज्ञानं तेषां बोधाय श्रीहरिर्जगाद ॥२०॥

परमात्मस्वरूपस्य यथार्थज्ञानप्राप्तिरेव शाश्वतसुखोपाय इति सनकमतम् तत्साधनं तु मायिकपदार्थेभ्यो मनोवृत्तिनिरोधः सर्वदा कार्य इति सनन्दनमतम् ॥२१॥

शास्त्रशुद्धनिष्कामकर्मोपासनया मनोनिग्रहो भवतीति सनातनमतम् । सर्वं चराचरं जगन्नश्वरं विकारि चेति बहुशो विचारणान् निष्कामभावः स्यादिति सनत्कुमारमतम् ॥२२॥

(20–22) When they heard this all those people who were sitting in the concourse decided to act according to this advice.

Then Hari elucidated the philosophical teachings of Sanaka and others.

'Acquisition of the right knowledge of the nature of *Supreme* Being is the sole means of obtaining eternal beatitude'—this is the thesis of Sanaka; 'whereas the means for getting bliss is *to completely withhold the mind from illusory* phenomenal objects'—this is the teaching of Sanandana.

Sanatana preaches that the control of the mind results from devotion to self-less actions upheld by Scriptures. Sanatkumara *thinks that unselfish attitude follows upon continuously* contemplating that all this mobile and immobile world is evanacent and mutable.

अतो हे जनाः–यद् यत् कर्माचरणं तद् भगवत्प्रीति-
हेतुकं कार्यं न तु तत्फलापेक्षया, येन च तूर्णं परमात्म-
कृपा मोक्षप्रदा भवति ॥२३॥

(23) Therefore, O men! perform every duty you have to fulfil, only to please the Lord, without any regard to the fruit thereof; thus, indeed, can be obtained the Lord's grace leading to final emancipation.

सिद्धान्तं वर्णिना प्रोक्तं ते निशम्यातिहर्षिता : ।
सुगन्धाब्जैः पूजयित्वा वैजयन्त्या हरिं मुदा ॥२४॥
लेभिरे परमं सौख्यं भुक्तिमुक्तिफलप्रदम् ।
एवं तांस्तोषयित्वेशः पद्मनाभं जगाम ह ॥२५॥

(24-25) The people being pleased upon hearing the tenets expounded by the ascetic, gleefully worshipped Hari with fragrant lotuses and a garland of flowers and obtained the highest bliss that gave them enjoyment here and emancipation hereafter.

Having indulged them in this manner the Lord repaired to Padmanabha.

तत्रैकं क्षत्रियं वीक्ष्य महाक्रोधसमाकुलम् ।
सान्त्वयामास साम्नासौ दयार्द्रहृदयो विभुः ॥२६॥

(26) There Hari came upon a *Kshatriya exasperated with* wrath, and the Almighty, with his heart soft with compassion, appeased him with pacifying words.

शृणु मे वचनं तथ्यं सर्वदा शान्तिकारकम् ।
अज्ञाननाशकं जन्तोः श्रेयसां परमं पदम् ॥२७॥

(27) Listen to my sincere speech which for ever brings peace, which eradicates the ignorance of a being and which is the source of the highest good.

यमैश्च नियमैश्चित्तनिरोधेन महाबलः ।
संयोगे बहुले जाते क्रोधस्योत्पत्तिकारके ॥३४॥

न जातः क्रोधसंयुक्तः कीर्तिस्तस्य महीं गता ।
तस्योदार-गुणान् सर्वान् क्रोधस्य विजयं दिवि ॥३५॥

नारदः कथयामास वासवाय महामतिः ।
श्रुत्वा शक्रस्तथा भूमौ विस्मयं परमं ययौ ॥३६॥

परीक्षां कर्तुकामोऽसौ मघवा कामरूपधृक् ।
आययौ काशिराजस्य सभास्थानं सुशोभितम् ॥३७॥

मुखं मार्जारवद् बिभद् रक्तश्रावयुतं वपुः ।
पूतिगन्धिमसीवर्णं पश्यतां च भयावहम् ॥३८॥

वेषं संन्यासिनो धृत्वा नृपान्तिकमुपागमत् ।
देहि भिक्षां मनोऽभीष्टां सत्वरं मे महीपते ॥३९॥

(33–39) The Lord replied, "Long long ago there was in Varanasi an illustrious king named Krodhajit, who had mastered his anger and kept it under his throne. He had become very powerful by the practice of strict religious observances and austerities. He would never submit to anger even when there were several occasions for getting angry. His fame therefore spread all over the earth; and his sublime virtues and his conquest over anger were narrated to Indra by the sagacious sage Narada. Having heard of such a person living in the mortal world Indra was immensely surprized. So the lord of heaven, who could assume any form he desired, came to the well decorated court-hall of the king of Kashi with a view to test him. He wore a feline face, his pitch-swarthy and foully stinking body was dripping with blood and inspired fear in the onlookers. He approached the king in the guise of an ascetic saying, 'O lord of the earth give me instantly the alms of my choice.'

उत्थाय संमुखं गत्वा ननाम शिरसा मुदा ।
निन्द्यरूप विलोक्यापि कृतांजलिपुटोऽब्रवीत् ॥४०॥
भो संन्यासिन् मे मन्दिरे यथेष्टं ते भिक्षा दास्यामि ।
अत उच्यतां किं ते प्रियमिति श्रुत्वाऽऽह स ॥४१॥
शृणु नरपशो, बर्बर, इति मन्युद्भवकरवचनेन सम्बोध्य
तव पुत्रशीर्षामिषभोजनं मे देहीति प्रोवाच ॥४२॥

(40–42) The king rose and went up to him and gladly bowed down to him, although he saw the abominable form, the king spoke to him with folded hands

'O ascetic I shall give you the alms of your choice in my own palace, tell me, therefore, what would you like' Hearing this the ascetic addressed him with irritating words and spoke thus, 'Hear O human brute, o savage, give me the flesh of your son's head to eat'

तथेति नृपेण प्रत्युक्ते नदीतीरे स्नानाय जगाम ।
पश्चाद्राजा पुत्रस्नेहं विहाय तच्छिर उत्कृत्य
तद्भोजन रचयित्वा सन्यासिन प्रतीक्ष्य तस्थौ ॥४३॥

(43) When the king said, 'Amen', the ascetic went for a bath to the river bank Thereafter the king cut off his son's head ignoring his love for his own child He got victuals prepared from that flesh and stood waiting for that ascetic

तदानीं प्रधान आगत्योवाच–नृप भवताऽऽमन्त्रितो
दण्डी वाजिशाला वह्निना ददाह । तत्र सर्वे
वाजिनः सपरिवारास्तद्रक्षकाश्च दग्धा बत ॥४४॥

(44) In the meantime his minister came there and said, 'O king' the ascetic invited by you for meals has burnt down the stables by setting them on fire Alas! all the horses along with the ostlers and their families are consumed by the fire.

तदनन्तर क्रन्दमानान्तःपुरचरी धावन्ती नृपमागत्यो-
वाच–तावकीं राजपुरीं वलान्निनाय सः ॥४५॥

तद्रोधनाय गतान् सैनिकान् बलवानसौ स्वकीयप्रचण्ड-
दण्डेन ताडयामास । अतस्तूर्णं तं वशमानयेति ॥४६॥

(45-46) Soon after a wailing female attendant from the harem came running to the king and blurted out, 'Your dear daughter is forcibly carried away by that ascetic, and that mighty man has struck down with his fierce staff the soldiers who had gone to arrest him.'

एतदुद्वेगकरं वचो निशम्यापि नैव चुक्रोध राजा ।
ततः स्नात्वाऽऽगतं संन्यासिनं बहुमान-पुरस्सरं
तच्चरणौ प्रगृह्य सगद्गदं प्रोवाच ॥४७॥
यदि मे मज्जनानां चापराधोऽस्ति चेत् क्षमस्व ।
त्वदुक्तनिर्मितभोजनं यथासुखमासनस्थो भुङ्क्ष्व ॥४८॥

(47-48) Even after hearing these alarming words the king was not at all angry, but he respectfully fell at the feet of the ascetic who had returned after his bath and addressed him in a voice choked with tears, "Pardon me, if my men or I myself have offended you. Please be seated and enjoy at leisure the food prepared according to your instruction.'

तथाविधं नृपतेर्वाक्यं निशम्य सौम्यत्वं, क्रोधरा-
हित्यं च निरीक्ष्य तस्मै भृशं प्रीत इन्द्रो दण्डि-
वेषं विहाय स्वदर्शनं दत्त्वा जगाद ॥४९॥
धन्योसि कृतकृत्योऽसि जितक्रोधस्य ते किं
वर्णये महिमानम् । राजकन्याहरणं वाजि-
शालादाहनादिकं तु मे मायया दर्शितं
ते परीक्षार्थमिति-तत् सत्यं नास्ति ॥५०॥
मत्प्रसादात् ते सर्वमनोरथसिद्धिर्भविष्यतीति
वरं दत्त्वा स्वर्गं जगाम । अतो हे क्षत्रिय,
क्रोधशत्रुजेतारो महापुरुषाः शास्त्रोक्त-
साधनैरात्मश्रेयसि सफलप्रयत्ना भवन्ति ॥५१॥

(49-51) Having heard these words of the king and seeing his composure and anger-free attitude, Indra was highly pleased with him He gave up his disguise of the ascetic, appeared in his own person and said, 'You are very fortunate, you are extremely lucky. You have so completely mastered your anger that I have no words to describe your greatness. The kidnapping of the princess, the burning of the stables etc. were all shown by me by my miraculous powers, only to test you, it is not real. By my favour all your ambitions will be fulfilled.' Giving the king of Kashi a boon in this way Indra went to heaven.

Therefore, O Kshatriya, the great men who conquer anger are successful in achieving their own welfare by the means prescribed in the Scriptures.

+ श्रुत्वा मुकुन्दमुखपद्मविनिर्गतं यद्
वाक्यामृतं विविधतापविनाशहेतु ।
शिष्यो बभूव जितरागरयोतिभक्त्या
नारायणस्य विहताऽशुभकर्मराशिः ॥५२॥

(52) Hearing the nectar-like speech, which flowed from the lotus-face of Mukunda and which was responsible for eradicating diverse agonies, the Kshatriya devoutly became his disciple conquering the vehemence of anger. The heap of all his evil deeds was destroyed by Narayana.

× दरिद्राणां दैन्यं शरणरहितानां प्रतिदिन-
मपाकर्तुं नित्यं विहितशुभजन्मा मखपतिः ।
घनश्यामः स्तुत्यो भुवनपरिपातुं कृतुमति-
श्छपैयापुर्यां मे हृदयकमले तिष्ठतु सदा ॥५३॥

(53) May the laudable and cloud-dark lord of sacrifice determined to protect the worlds, who is nobly born in the city of Chappaiya to remove the misery of the ever shelter-less poor, permanently abide in my lotus-like heart.

+ Vasantatilaka Metre × Shikharini Metre

× कदा राधानाथं प्रमुदितमना नित्यसुखदं
घनश्यामं रामं मनसि सुधिया चिन्तनपरः ।
रसं रासेशं तं व्रजपतिमनन्तं ह्यनुदिनं
छुपैयापुर्यां संवसतिमहमेष्यामि भगवन् ! ॥५४॥

(54) O Lord! When shall I be able to live permanently in the city of Chhapaiya—pleased in my mind and engrossed in my thought of the giver of eternal happiness, the Lord of Radha, in whom the Yogis get lost, who is the Lord of Vraja and of the Rasa dance and who is the sap of life?

इति श्रीहरिवनविचरणकाव्ये सप्तविंशः सर्गः॥

End of Canto XXVII of "The Poem of Shri Hari's Epic Journeys through the Forests."

+ कुमारिकाक्षेत्रगविप्रपुत्रिका-
विवाहभेदादिसुताद्यविक्रयान् ।
चाण्डालकं क्षत्रनृपालबोधनं
वरप्रदानादि जगौ स मावतु ॥५४॥

LIV May He protect me who, *on the occasion of the* marriage of the Brahmin's daughter spoke about *the eight varieties* of marriage, the evils of accepting the bride-price and about the Chandala woman at Kumarikakshetra, and who exhorted the Kshatriya and spoke about the boon given to Kashiraja by Indra.

× Shikharini Metre + Vanshastha Metre

इति सप्तविंशः सर्गः

END OF CANTO XXVII

॥ श्रीशाय नमः ॥

अष्टाविंशः सर्गः

+ जनार्दने शर्वगृहे प्रदर्शिताः ख्यात्यादि-
भेदा हरिणा द्विजाय च ।
दीक्षां प्रदायाऽऽप्य स आदिकेशवं
शठार्थमाहेति कथाऽष्टविंशके ॥५५॥

CANTO XXVIII

LXV At Janardana Hari explained to the brahmin the various types of Khyatis (illusory perception) in the temple of Shiva and after initiating the brahmin, He came to Adikeshava and explained the significance of the word 'rogue'—this is the theme of the Twenty-eighth Canto.

ततो गतः स वर्णीन्द्रः प्राणिनां हितकाम्यया ।
जनार्दनमथो प्राप धूर्जटेर्मन्दिरं स्वयम् ॥१॥

आसनं विदधत् सम्यगुवास धर्मनन्दनः ।
तत्रैकः सुमहान् प्राज्ञ आगतो हरिसन्निधौ ॥२॥

जानन् दिव्यतमं प्रश्नान् पप्रच्छ विनयान्वितः ।
ख्यातिः कतिविधा भ्रान्तौ, तद्भेदान् यांश्च सर्वशः ॥३॥

वदतु वदतां श्रेष्ठो भवान् कृत्वा कृपां मयि ।
हेतुभिः सहिताः सर्वाः शृण्वतां सुखदाः शुभाः ॥४॥

+Vanshasthavil Metre

(1–4) Then the ascetic proceeded to the shrine of Janardana wishing for the welfare of all beings and came to the temple of Lord Shiva The son of Dharma prepared his own seat and stayed at ease Then a highly intelligent man came in the presence of Hari and seeing his extremely divine form humbly asked him many questions How many theories are there concerning illusory perception ? how are they mutually distinguished ? Please be kind to me O eloquent one ! and tell me about them, for if they are logically delineated they will interest and give pleasure to those that hear them

श्रीनीलकण्ठ उवाच—

श्रूयता विद्वद्वर, मतभेदेन ख्याति
पञ्चधा । यथा, असत्ख्यातिरात्म-
ख्यातिरन्यथाख्यातिरख्यातिरनिर्वचनीयख्यातिश्चेति ॥५॥

(5) The revered Nilakantha replied, "O best of the learned, listen to what I say According to different theories Khyatis are five fold (1) Asat khyati, (2) Atma khyati, (3) Anyatha khyati, (4) Akhyati and (5) Anirvachaniya-khyati

सा हि रज्जौ सर्पभ्रान्ति, शुक्तौ रौप्यभ्रान्तिश्च,
एवमादिविषयजन्यास्ति । ता शून्यवादिनोऽसत्ख्याति
वदन्ति । क्षणिकविज्ञानवादिन आत्मख्याति कथयन्ति ॥६॥

नैयायिका वैशेषिकाश्चान्यथाख्याति गदन्ति ।
साख्या प्रभाकरमतावलम्बिनश्चाख्याति ब्रुवन्ति
वेदान्तिनस्तु तामनिर्वचनीयख्याति प्राहु ॥७॥

(6–7) Khyati (illusory perception) is produced in cases like the illusory perception of a rope as a serpent or of a mother-of-pearl as silver

It is called Asat-khyati by the Shunyavadi Buddhists: the Vijnana-vadi Buddhists call it Atma-khyati; the Naiyayikas and Vaishesikas call it Anyatha-khyati; the Samkhyas and the followers of Prabhakara call it Akhyati; while the Vedantis proclaim it to be Anirvachaniya khyati.

रज्जुदेशे वा सर्पभिन्नेऽन्यत्र देशे सर्पप्रतीतिर्नाम्ना,
स्वरूपेण कथनेन च नैव सत्या । अतः सा–अस-
त्ख्यातिर्निगद्यते, असतः सर्पादेः ख्यातिः प्रतीतिः ॥८॥

(8) When there is the cognition of a serpent in the place of a rope, or at any other place where there is no serpent, that cognition is only nominal and illusory but not real in nature; the statement expressing that cognition is also false; hence it is called Asat-khyati, that is to say, the cognition of the serpent etc. which do not exist.

रज्जौ वा अन्यदेशे सर्पाभावेऽपि बुद्धिकल्पित-
सर्पत्वं कथ्यते, बुद्धिस्तु सर्वपदार्थरूपधारिणी
सा हि क्षणिका विज्ञानस्वरूपा । तदधीन
आत्मा बुद्धिद्वारा तथैव प्रत्येति सा
आत्मख्याति बुद्धेर्विषयरूपेण प्रतिभासः ॥९॥

(9) When in the place of a rope or elsewhere the existence of a serpant is imagined by the mind even in the absence of an external serpent, it is the cognitive faculty that takes the shape of all objects; it is of course momentary and of the nature of Consciousness The soul which is subject to that cognises the serpent as though it exists externally, hence (this illusory percept on is) Atma-khyati that is to say, the apprehension of Consciousness itself as an external object.

वल्मीकादौ कृतसत्यसर्पदर्शनस्य नेत्रीयभ्रान्ति-
दोषेण समीपस्थ–रज्जौ तथाविधसर्पत्वप्रकारकं

(1–4) Then the ascetic proceeded to the shrine of Janardana wishing for the welfare of all beings and came to the temple of Lord Shiva. The son of Dharma prepared his own seat and stayed at ease. Then a highly intelligent man came in the presence of Hari and seeing his extremely divine form humbly asked him many questions : How many theories are there concerning illusory perception ? how are they mutually distinguished ? Please be kind to me O eloquent one ! and tell me about them, for if they are logically delineated they will interest and give pleasure to those that hear them.

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ख्यातिरन्यथाख्यातिरख्यातिरनिर्वचनीयख्यातिश्चेति ॥५॥

(5) The revered Nılakantha replied, "O best of the learned, listen to what I say. According to different theories Khyatis are five-fold : (1) Asat-khyati, (2) Atma-khyati, (3) Anyatha-khyati, (4) Akhyati and (5) Anirvachaniya-khyati.

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वदन्ति । क्षणिकविज्ञानवादिन आत्मख्यातिं कथयन्ति ॥६॥

नैयायिका वैशेषिकाश्चान्यथाख्यातिं वदन्ति ।
सांख्याः प्रभाकरमतावलम्बिनश्चाख्यातिं ब्रुवन्ति
वेदान्तिनस्तु तामनिर्वचनीयख्यातिं प्राहुः ॥७॥

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रज्जौ वा अन्यदेशे सर्पाभावेऽपि बुद्धिकल्पित-
सर्पत्वं कथ्यते, बुद्धिस्तु सर्वपदार्थरूपधारिणी
सा हि क्षणिका विज्ञानस्वरूपा । तदधीन
आत्मा बुद्धिद्वारा तथैव प्रत्येति सा
आत्मख्याति बुद्धेर्विषयरूपेण प्रतिभासः ॥९॥

(9) When in the place of a rope or elsewhere the existence of a serpant is imagined by the mind even in the absence of an external serpent, it is the cognitive faculty that takes the shape of all objects; it is of course momentary and of the nature of Consciousness The soul which is subject to that cognises the serpent as though it exists externally, hence (this illusory percept on is) Atma-khyati that is to say, the apprehension of Consciousness itself as an external object.

वल्मीकादौ कृतसत्यसर्पदर्शनस्य नेत्रीयभ्रान्ति-
दोषेण समीपस्थ–रज्जौ तथाविधसर्पत्वप्रकारकं

ज्ञानं भवति । नेत्रभ्रान्तिदोषेण हि वल्मीक-
भिन्नस्थानस्थेऽपि रज्जुविशेषे सर्पज्ञानं
सा–अन्यथाख्यातिः अन्यस्य रज्जवादे.,
अन्यधर्मेण सर्पत्वेन ख्यातिः प्रतिभासः ॥१०॥

(10) A person who has seen a real serpent in a place like an ant-hill may under the evil influence of optical illusion apprehend a rope as such a serpent For this cognition of a serpent in a place other than a burrow, that is to say, in a particular rope is due to the adverse influenee of optical illusion. It is Anyatha-khyati, that is to say, the appearance of something e g a rope, as having the qualities of something else e g a serpent

वन्ध्यापुत्रवत्–शशशृगवद् वस्त्वभावेऽपि
केवल वाणीविलासतः कथनं सा–अख्यातिः
सर्वथाऽसगता मता । रज्जु. प्रत्यक्षा
सर्पस्य तु स्मृतिरेव, प्रत्यक्षप्रतीत्यभाव इति ॥११॥

(11) When a thing does not at all exist, like the son of a barren woman or the horn of a rabbit, yet due to lack of discrimation it is cognised as existing, the illusory perception is called Akhyati, which is totally inconsistent, since here the rope is present before the eye and not the serpent, which is in the memory hence there is no perceptual cognition of the serpent

वेदान्तिना मतेऽनिर्वचनीयख्यातिस्वरूपमाह–अन्त -
करणवृत्ति नेत्रद्वारा बहिरागत्य विषयसमाकारस्वरूप
लक्ष्यीकरोति ततो विषयावरणभगो भूत्वा विषय-
प्रतीतिर्भवति, रज्जौ सर्पो न सन्, नाऽसन्
न सदसन्, किन्तु अनिर्वचनीय एव भासते ॥१२॥

(12) Now is described the nature of Anirvachaniya-khyati according to the Vedanta School The mind comes out through the eye and views a form aving a shape similar to the one

visualised subjectively; there upon the object is cognised after the cover concealing the object is removed. (Thus in the illusory percepion of a serpent in place of a rope) the serpent does not exist in the rope nor can it be called non-existent since it is perceived, nor can it be both existent and non-exisent at the same time for that would be self-contradictory, hence impossible; therefore it is indescribable.

तत्र तिमिरादिदोषाः प्रतिबन्धका भवन्ति
तेन च यथावद् रज्जुस्वरूपं न दृष्टं तत्ति-
मिरावरणे नष्टे सति यथापूर्वं दृश्यते ।।१३।।

तथैवाविद्याकल्पितदेहादिरूपे सत्यतारूपा, रज्जौ
च सर्पाकारा वृत्तिर्जायते, विशुद्धज्ञाने प्राप्तेऽ-
ज्ञानावरणे नष्टे तु देहादौ सत्यताऽभावो
भवति, असत्यताया अपि अभावो भवति,
उभयं तु नैकस्मिन् ।।१४।।

अतः सदसत्तदुभयभिन्ना विलक्षणा पूर्वोक्तख्याति-
चतुष्टय व्यतिरिक्ता साऽनिर्वचनीया ख्यातिरस्ति ।।१५।।

(13–15) Here defects like darkness etc work as impediments and due to them *the real nature of the roap as it is* could not de apprehended but when the obstacle of darkness is removed the rope can be seen as it really is just as the apprehension *in the form of a serpent is produced with* regard to a rope, in the same way the body etc. are apprehended as real though all these forms are produced by nescience; when however pure knowledge is obtained and the veil of ignorance is removed, the body etc are apprehended as unreal, the absence of unreality of these is also realized and both (unreal and real) *cannot exist in a common substratum.* Therefore this Anirvachaniya-khyati is quite distinct, altogether different from both real and unreal and it is also superior to all the four Khyatis mentioned earlier.

आत्मख्यातिरसत्ख्यातिरख्यातिः ख्यातिरन्यथा ।
तथाऽनिर्वचनख्यातिरित्येतत् ख्यातिपंचकम् ॥१६॥
योगाचाराश्च मध्याश्च तथा मीमांसका अपि ।
नैयायिका मायिनश्च प्रायः ख्यातीः क्रमाज्जगुः ॥१७॥

(16-17) These are the five Khyatis : (i) Atma-khyati, (ii) Asat-khyati, (iii) Akhyati, (iv) Anyatha-khyati and (v) Anirvachaniya-khyati. They are accepted respectively by the yogacharas, the Madhyamikas, the Mimansakas, the Naiyayikas and the Vedantins.

आत्मख्यातिर्मतिः सर्परूपेण भासते यतः ।
आत्मा बुद्धिर्मतिज्ञानं रज्ज्वां सर्पस्वरूपधृक् ॥१८॥

(18) Yogacharas i. e. the Idealistic Buddhists believe that the external world does not exist. The idea itself appears as the external serpent. Atma is Consciousness and khyati is the apprehension of a rope woich takes the form of a serpent.

असत्ख्यातिश्च सर्पादिरसत्ख्यातिर्बहिर्मता ।
सर्वशून्यतया त्वेषामसत्सर्वंहि भासते ॥१९॥

(19) According to the Madhyamikas i. e. the Nihilist Buddhists the serpent etc. which do not exist anywhere, neither externally as objects nor internally as ideas, are apprehended as existing in the rope, etc. for according to them everything is void and what appears does not really exist.

अख्यातिरिदमंशायां रज्ज्वां न ख्यायते त्वहिः ।
अभावान्नेत्रयोगस्य सर्पोऽख्यातिरियं मता ॥२०॥

(20) Akhyati is accepted by the Mimansakas who believe that in the cognition of a serpent in the place of a rope, the rope does exist and can be referred to as 'this' where as the serpent is not apprehended since it is not in contact with the eye, hence the illusory perception is known as Akhyati.

अन्यथाख्यातिरेया वै रज्ज्वां सर्पत्वमस्ति न ।
अयथाधर्मरूपेण भासनं सा तदात्मिका ॥२१॥

(21) Anyatha-khyati consists in the illusory appearance of a thing as having qualities and form which it does not possess; it is like the appearance of the qualities of a serpent in a rope.

अनिर्वचनीयख्यातिः सर्पः सन्नोर्ध्वबाधनात् ।
असन्नदर्शनान्नोभौ विरोधात्, तर्हि नूतनः ॥२२॥

अनिर्वचन एवास्ति रज्जूपहितचेतने ।
अविद्या भुजगाकाराऽऽवृत्त्यभंगात् प्रभासते ॥२३॥

(22-23) According to tha advocates of the Anirvachaniya-khyati the serpent does not exist as it is contradicted afterwards; it is not even non-existent as it can be seen; it cannot both be existent and non-existent since it would be self-cotradictory; it is therefore indescribable. In this illusory perception of a serpent in a rope the nescience takes the shape of a serpent and appears as such and hence it is Anirvachaniya since it cannot be described as existent or non-existent.

सर्वे मतविशेषास्ते जगत्कारणसंश्रिताः ।
भवन्त्येवेति सर्वेषां जानन्तु भ्रान्तयस्त्विति ॥२४॥

विज्ञाने हि जगत्सर्वं भासते चात्मरूपकम् ।
आत्मख्यातं जगत्सर्वं ज्ञात्वा सत्येन मुच्यते ॥२५॥

सर्वशून्यात्मके तत्त्वे सर्वाऽशुन्यमिवेति यत् ।
जगद् वै भासते चाऽसद् ज्ञात्वा शून्येन मुच्यते ॥२६॥

आत्मविमर्शरूपस्य संसर्गाभावता बहिः ।
जगदाकार एवायं दृश्यश्चेति विमुच्यते ॥२७॥

विशिष्टे ब्रह्मतत्त्वे चाऽविशिष्टत्वभ्रमो यतः ।
तत्त्वज्ञानात्प्रमुच्येताऽभ्रान्त्या विशिष्टवेदनात् ॥२८॥

अनिर्वाच्यं जगत्सर्वं ब्रह्मभिन्नत्वनिर्णयात् ।
ज्ञात्वा वै मुच्यते ज्ञान्यन्यथा संसरति भ्रमात् ॥२९॥

सत्ख्यातिश्च तथा बोध्या सर्वं सदिति निर्णयात् ।
विरलावयवाना तु तत्र सत्त्वात् प्रतीतितः ॥३०॥

(24–30) All the different schools of philosophy are concerned with the ultimate cause of the phenomenal world, and the above-mentioned Khyatis are the explanations of illusory perception according to the different systems of thought.

According to the Idealistic Buddhists this whole world apparently appears to exist though it is unreal Consciousness alone is real. Hence he who realizes that the world owes its aprehension to Consciousness is liberated by that right knowledge

The Nihilists consider that the world appears to exist though there is nothing but Void One who realizes that the world that appears to exist is non-existent is liberated by this Nihilism.

One is freed by knowing that though there is total absence of external contact, the consciousness of the self appears in the form of visible phenomenal world.

The advocates of Qualified Monism belive that Brahma is qualified though some misapprehend it as unqualified One is liberated after the knowledge of the truth and removal of illusion and apprehension of the Qualified Brahma.

The enlightened one who knows that the whole world is indescribable since it is different in nature from Brahma is also liberated, otherwise he is caught in the cycle of births and deaths due to ignorance

That is known as Sat-khyati wherein all this phenomenal as well as noumenal is decidedly real since the several portions thereof are apprehended as existent. This also leads to final liberation.

कृतप्रश्नोत्तरं श्रुत्वा वर्णितो हर्षितो द्विजः ।
तुष्टाव प्राञ्जलिः श्रीशं शिष्यं मां कुरु तावकम् ॥३१॥

(31) The brahmin was pleased to hear these replies to his queries from the ascetic and with folded hands he eulogized the Lord of Shri and solicited Him to accept him as his disciple

माहात्म्यज्ञं समालोक्य विद्वांसं भक्तवत्सलः ।
स्वशिष्यमकरोत्तत्र दत्त्वा दीक्षां च वैष्णवीम् ॥३२॥

(32) Seeing that the learned brahmin could appreciate greatness, the Lord of wealth initiated him as his disciple since He is always kind to his devotees.

ततो यानं विधायाशु ह्यादिकेशवमागतः ।
धर्मजं वीक्ष्य तत्रैको रामानुजमतानुजः ॥३३॥

अलौकिकं हरे रूपं विलोक्य शृण्वतां नृणाम् ।
पप्रच्छ प्रणतो भूत्वा शठस्य लक्षणं तदा ॥३४॥

(33–34) Then He set off instantly and came to the shrine of Adi-Keshava. Here a follower of the Ramanuja Sect saw the son of Dharma and seeing the extraordinary appearance of Hari he bowed down to him and asked him in the presence of several people to describe the characteristics of a rogue.

वर्णी–उवाच–

दुर्जनस्य प्रकारौ द्वौ खलः शठो मतावुभौ ।
खलः सुजनतां याति शठश्च बोधितोऽपि न ॥३५॥

अशक्तः कुरुते कोपं निर्धनो मानमिच्छति ।
अगुणी च गुणद्वेषी सः शठः कथितो बुधैः ॥३६॥

पूज्यान् निन्दति सर्वत्र चोहपसति दुःखितान् ।
यो विद्वेष्टि सदा शूरं स शठः कथितो बुधैः ॥३७॥

अभिमानयुतो यश्च शक्तिहीनश्च सर्वथा ।
द्रुह्यति वेदशास्त्रेभ्यः स शठः कथितो बुधैः ॥३८॥

चौर्यं परगृहे वासो निर्दयत्वं च धूर्तता ।
परस्त्रीहरणं चैव शठस्य धर्म उच्यते ॥३९॥

मातरं पितरं वापि गुरुं सहोदरं तथा ।
मित्रं धर्मं न जानाति स शठः कथितो बुधैः ॥४०॥

परवार्ताकृतो शूरः परोत्कर्षं न सह्यति ।
परापकरणे वीरः स शठः कथितो बुधैः ॥४१॥

एकं धर्मं परित्यज्य भजते नान्यधर्मकम् ।
धर्मनिन्दां प्रकुर्वाणः स शठः कथितो बुधैः ॥४२॥

स्वार्थलाभे सदासक्तः परहान्यै समुद्यतः ।
उपकारं न जानाति स शठः कथितो बुधैः ॥४३॥

न प्रेम नौषधं नाज्ञा न सेवा न गुणो न धीः ।
न कुलं न बलं न श्रीः शठस्य शान्तये क्षमाः ॥४४॥

(35-44) The Ascetic replied:—

"There are two types of wicked men, the cheat and the villain. The cheat may be reformed into a gentleman by proper persuasion, whereas the villain cannot be so transformed. The wise declare him to be a villain who exhibits anger though he is weak, craves for honour though he is a pauper; and who being totally without virtues is jealous of good qualities.

He is called a villain by the wise, who always censures the adorable, mocks the miserable, and who is ever hostile to the valiant. He is called a villain by the wise who is full of pride though he is without strength, who profanes the Vedas and other Scriptures. Theiving, living in some-one's house, cruelty, cheating and violating the wives of others — these are the signs of a villain. He, too, is known by the wise to be a villain who disowns his own parents or his preceptor, who repudiates his brother and his friend, and who impugns religion. He is known as a villain by the wise who enthuses in gossipping about others, who never tolerates the rise of others and-who is a hero in doing ill to others. He is called a villain by the wise who renounces his faith and yet never accepts another,but on the contrary desecrates religion. He also is called a villain by the wise who is always intent on his own selfish gains. and is very eager to harm others; and who neither appreciates nor reciprocates a good turn done to him. Neither affection nor medicine nor a command, nor even service, nor virtue, nor intelligence, nor nobility nor strength nor wealth can give peace to a villain.

एकदा मुनिवर्यश्च तपः कुर्वन् स्थितो वने ।
तत्रैको मृतदेहं जम्बूकः खादितुमागतः ॥४५॥

तदा तु साधुना तेन प्रोक्तो जम्बूकपुंगवः ।
वृक्षच्छायास्थितेनासौ दयार्द्रभावचेतसा ॥४६॥

हस्तौ दानविवर्जितौ श्रुतिपुटौ सारश्रुतद्रोहिणौ
नेत्रे साधुविलोकनेन रहिते पादौ न तीर्थं गतौ ।

अन्यायार्जितवित्तपूर्णमुदरं गर्वेण तुंगं शिरो
रे रे जम्बुक मुञ्च मुञ्च सहसा शाठ्येन निन्द्यं वपुः ॥४७॥

इति श्रुत्वा शृगालोऽसौ जगामान्यत्र कानने ।
देहं त्यक्त्वा मृतं तस्य शठस्य दुःखदं भुवि ॥४८॥

(45-48) Once a great sage lived in a forest and practised austerities. A jackal came there to eat up a corpse. Then that sage seated in the shade of a tree addressed the jackal since his mind was moved by compassion :—

'The hands of this corpse are without generosity, the ears have always hated hearing the Scriptures, the eyes are bereft of the view of the sages, the legs have never gone to any shrine, its belly is filled with the help of wealth come by unfair means and the head is held high due to arrogance. O jackal please leave off, instantly this corpse which is hateful due to its villainy.'

Hearing this the jackal left the unpleasant dead body of the rogue on the ground and repaired to some other part of the forest.

खण्डीकृतोऽपि पापात्मा पापान्नैव निवर्तते ।
शिरोहीनोऽपि किं राहुर्ग्रसते न सुधाकरम् ॥४९॥

(49) Even though cut into pieces a wicked man never desists from sinful activities. Does Rahu not swallow the moon though he is headless ?

नकुलो रक्षितो गेहे धावमान इतस्ततः ।
गले बद्धेष्टिकाभारः कौतुकाय गृहाधिपैः ॥५०॥

(50) A pet mungoose was tethered with a rope to *heavy brick just out of fun by some* landlords. It moved about from here to there in the house.

क्षणं वस्त्रे क्षणं पात्रे चापलेन विशन् मुहुः ।
इष्टिकाभारतः सद्यो बहिर्निर्याति कष्टतः ॥५१॥

अनेकविपयासक्तिलोलचित्तः शठो नरः ।
क्वचित् कष्टयुतो भूत्वा हरेः शरणमागतः ॥५२॥

सत्संगाच्छान्तिमापन्नो स्यातुं तत्र मनो दधत् ।
संसारकर्ममार्गेण समाकृष्टो भयातुरः ॥५३॥

त्यक्त्वा संगं सतां मोहान्मोक्षदं पापनाशकम् ।
धावनं कुरुते लोभाल्लक्ष्मीकामो दिवानिशम् ॥५४॥
ध्यायन् वैषयिकं सौख्यं भवबन्धकरं सदा ।
जन्म प्राप्नोति संसारे पुनर्दुःखार्णवे शठः ॥५५॥
संग्रस्तो मायया नैव शर्मं विन्दति कुत्रचित् ।
भगवदाश्रितो भक्तः प्रकृत्याक्रान्त इत्यपि ॥५६॥

(51-56) *Through its restlessness the mungoose* would time and again enter a garment and would immediately at the next instant enter a vessel, yet it intantly come out being painfully tugged by the weight of the brick. Similarly a villain being beset with misery resorts to Hari, although his fickle mind is attached to several sensual pleasures. He derives peace *in the Satsanga and so decides to stick to it but* being lured along the path of worldly activities and feeling insecure, he leaves the wholesome company of the virtuous, which destroys sins and confers liberation and through greediness he runs after wealth day and night thinking about the sensual pleasures, which involve him in mundane life and the villain gets reborn in this world which is the ocean of misery. Being thus completely engulfed by illusion he gets peace nowhere.

मार्जारीमुखसंलग्नः स्वबाल इव रक्ष्यते ।
अन्तरायैर्हतो वापि मायया न विमुह्यति ॥५७॥

(57) But a devotee resorting to the Lord though attacked y natural propensities is protected like the kitten which is held by the mother-cat between her jaws, and he is not confounded by Maya though baulked by several impediments.

ईश्वरस्याश्रयं हित्वा साधनान्तरमाश्रितः ।
सम्प्राप्य विघ्नबाहुल्यं क्लेशमाप्नोति सर्वदा ॥५८॥

(58) One who abandons the refuge of God and resorts to other means gets innumerable miseries and meets with trouble.

ततः शाठ्यं विहायेशं भजध्वं भावसंयुताः ।
पारं यास्यथ येनैव संसारार्णवतो जनाः ॥५९॥

(59) Therefore, O men, leave off roguishness and worship the Lord with devotion. By that alone you will get across the ocean of worldly life.

+ यदा यदा श्रीहरिवाक्प्रवाहणम्
विनिर्गतं याति भुवं सुपावयत् ।
तदा तदा मानवमानसे सदा
सदाशु शान्तिर्वहति प्रधीश्वराः ! ॥६०॥

(60) O intelligent people ! whenever the stream of the speech *of Hari hallowing this world flows along,* peace always immediately and invariably pervades the human mind.

इति श्रीहरिविचरणकाव्ये अष्टाविंशः सर्गः ॥

End of Canto XXVIII of "The Poem of Shri Hari's Epic Journeys through the Forests."

× ख्यातिवादमवदज्जनार्दने पण्डितं स समधान्निजाश्रितम ।
आदिकेशवगतः शठार्थकं प्राह सोऽत्र मम रक्षणं क्रियात् ॥५६॥

LVI May He protect me in this world, who expounded the various Khyatis and gave refuge to a learned brahmin at the holy shrine of Janardana, and who after reaching Adi-Keshava explained the significance of the word 'villain'.

+ Vanshastha Metre × Svagata Metre

।। श्रीशाय नमः ।।

नवविंशः सर्गः

+ व्याधं स्वाश्रयिणं चकार मलयारण्ये त्वुपादिश्य तं
वृत्तान्त यतिविप्रयोगजनितं श्रीस्वामिनारायणः ।

किष्किन्धानगरीस्थविप्रगुणिने ज्ञानस्य वै भूमिकाः
सप्त प्राह सुविप्रपूजितहरेर्विशे नवाप्तेऽत्र वै ।।५७।।

CANTO XXIX

LVII In this Twenty-ninth Canto the Lord Swaminarayana exhorted the fowler and made him his protege by narrating to him the incident that took place between the saint and the brahmin. He indeed narrated the stages of realization to a virtuous Brahmin residing in the Kishkindha city and was worshipped by that good Brahmin.

प्रतोष्य ज्ञानदानेन ततो यानं चकार सः ।
मलयाचलमुल्लंघ्य वने व्याधमुपागतः ।।१।।

पशुहिंसापरं तं च ज्ञात्वा धर्मप्रवर्तकः ।
पापकर्मनिवृत्यर्थं बोधयामास पापिनम् ।।२।।

शृणु मे वचनं व्याध सर्वकष्टहरं परम् ।
मानुषं देहमासाद्य मोक्षद्वारैकसाधनम् ।।३।।

संसारेऽस्मिन्नधर्मेण वर्ततेऽहर्निशं जनः ।
पोषणं कुरुते स्वेषां धर्मं जानन् विमोहितः ।।४।।

+ Shardula Metre

पोष्याणां पोषणं कार्यमिति वेदानुशासनम् ।
पापकर्म विहायैव स्वधर्मः परिपाल्यताम् ॥५॥

धर्मेण रहितो मर्त्यः पशुतुल्य इदं वपुः ।
हित्वा याति महाघोरं तमः स्वकृतभुक् पुमान् ॥६॥

न माता न पिता पुत्रः कलत्रमपि बान्धवाः ।
न गृहं विभवैर्युक्तं ह्यात्मनो हितकारणम् ॥७॥

ईश्वरः सर्वभूतानां हितेच्छुः परमार्तिहा ।
तत्सम्बन्धिसतां संगो ज्ञानदो मोक्षदः स्मृतः ॥८॥

अधर्मार्जितभोगस्य बहवो भोगिनो गृहे ।
कर्ता पापफलं भुङ्क्ते पोष्यवर्गो न किंचन ॥९॥

शृणु तत्रेतिहासं वै त्वं द्विजस्य महात्मनः ।
स्वजनासक्तचित्तस्य मोहपाशनिकृन्तनम् ॥१०॥

पुरा ग्रामान्तरादागतस्य कस्यचिद् द्विजस्य
मार्ग महात्मना सह संगतिर्बभूव ।
प्रचलतोस्तयोर्मिथः संवादे जाते स्वजना-
सक्तचित्तं द्विजं ज्ञात्वा महात्मा सकृपं प्राह ॥११॥

भो द्विजवर, स्वकुटुम्बमोहपाशं ज्ञानासिना
छित्त्वा हरिशरणं व्रज । येन जन्ममरणादि-
महादुःखविनाशो भवेत् । तन्निशम्य द्विजः
प्राह । न रोचते मे ते वाक्यम् ॥१२॥

ते सर्वे मदर्थं प्राणानपि त्यजन्ति हि ।
अतस्तथाविधकुटुम्बिजनेभ्यो विरक्तो
भवितुं नाहं क्षमो मनसापि कदाचित् ॥१३॥

सत्पुरुष उवाच—

यदि त्वदुक्तवत्तेषां त्वयि तादृशी प्रीतिश्चेत्
तर्हि यावद् दर्शयामि तेषां हृदयप्रीतिं
तावत् त्वं मे वचनमंगीकुरु ॥१४॥

अद्य त्वं गृहं गत्वा शय्याधिरूढः सन् प्राप्तमहारोग
इव विलपन् दीर्घं निःश्वसन् मृतकप्रायो भव ॥१५॥

तेन त्वदीयकुटुम्बिजनाः समेत्य शोका-
कुलितचेतस इतस्ततो धावमानास्त्वद्रोगनाशाय
कृतविविधोपचारा म्लानमुखश्रियो भविष्यन्ति ॥१६॥

तदाऽहमज्ञात इव तव गेहमागत्य
यत् कुर्याम्, तद् विलोकनीयम् ।
तथेति स गृहं गत्वा तथैव चकार ॥१७॥

(1–17) Afte gladdening the people with his edification Hari proceeded further and crossing the Malaya mountain, he came upon a hunter in a forest.

Knowing that he was intent on killing animals, the propagator of piety exhorted the sinner to desist from sinful acts.

"O fowler, listen to my important words which would remove all your troubles After getting the human body which is the sole means of obtaining salvation man permanantly acts sinfully and supports his family thus, and through ignorance thinks it to be his moral duty.

It is enjoined by the Vedas that one should support one's dependants, but he should pursue one's dutv and of course desist from sinful activity. A man without righteousness is like a beast; he is condemned to the most fierce

oblivion when he gives up this mortal frame, and enjoys the fruits of his actions Neither the mother nor the father nor the son, nor even the wife nor the relatives nor a house furnished with all luxuries can do good to the soul God is the benefactor of all beings and the remover of the greatest misery Association with the righteous people who are in communion with Him is supposed to bring about enlightenment and eventual liberation In the family there are many members who enjoy the pleasures obtained sinfully but it is the doer alone, and not the dependants, who has to pay for his sinful deeds Listen in this connection to an episode of a high-souled Brahmin who was extremely attached to his relatives This episode will cut off the bondage of infatuation

Of yore a Brahmin who was returning from some village, on his way met with a great soul While they were walking they started talking to each other When the great man saw that the Brahmin was highly attached to his family, he took pity on him and told him -

'O good Brahmin, first cut off the bond of infatuation for your family with the sword of knowledge and then resort to Hari, so that there would be total annihilation, of the great misery in the form of birth, death etc When he heard this the Brahmin replied, 'I do not approve of your words They would indeed give up their lives for my sake I am not able therefore, even to be mentally away from such relatives'

The saint replied, 'If they have such love for you as you say, then you just act as I bid you till I expose the affection they have for you in their hearts As you go home to-day remain confined to bed and groan and sigh deeply as if you were suffering from a serious disease and be as if you were almost dead Then the members of your family would collect together, move from here to there and try various means to cure your disease with dejected faces Then I shall come to your house like a stranger and you should silently

see all that I do. The Brahmin agreed and did all that he was asked to do.

तेन हि त्वरितं समागतास्तत्सम्बन्धिनः
सुवैद्यमाहूय गदनाशकरमौषधं कारयामासुः ।

केचित्तु धूपदीपनैवेद्यैः स्वेष्टं
प्रतोष्य दुष्टदृष्टिनिवारणोपायान् विदधुः ॥१८॥

(18) Then indeed the relatives who soon gathered there sent for a good physician to treat the Brahmin with curative medicines whereas some propitiated their tutelary deity by offering incense, lamp and food and thus took steps to ward off the evil effect of an ominous gaze.

तदा परमात्मनामोच्चारणं कुर्वन् स महात्माऽ-
वधूतवेषेण द्विजगृहमाविवेश तं दृष्ट्वा
सहोत्थितास्ते प्रणम्य रोगनाशोपायं पप्रच्छुः ॥१९॥

तच्छ्रुत्वा चिरं विमृश्य ध्यानोत्थ
इव महात्मा जगाद । भो जना
उत्तमौषधेन वा धूपादिभिः साधनै-
रस्य रोगनाशो नैव भवेत् पूर्णजीवितस्य ॥२०॥

तथापि वोऽतिशयाग्रहश्चेद् दर्शयामि
तज्जीवनोपायं, यः कश्चिज्जनः
स्वजीवनमस्मै समर्प्य मन्त्रितपयः
पुटमस्योपरि त्रिवारं भ्रामयित्वा पिबेत् ॥२१॥

एवं कृते मदीयमन्त्रबलेन तूर्णमेवास्य रोगनाशो
भवेत् पयःपानकर्ता तु सद्यो म्रियेत हि ॥२२॥

(19-22) At that time that great man came to the house of the Brahmin in the guise of a great Yogi muttering the name

of the Almighty. The relatives got up all together when they saw him and saluted the saint. They asked him the means of curing the disease.

Hearing the words of the relatives the saint reflected for a while and then as if coming out of his contemplation, the great saint said, 'O men, the disease of this man cannot be removed either by medicines or by offering incense etc. since his end has come. Yet since you are so insistent I may show you the means of resuscitating him Would anyone give away his life for this dying man and drink the pot of consecrated milk after moving it thrice round him, the malady will immediately disappear by virtue of my charm while the person who drinks the milk will die instantly.

एतन्निशम्य द्विजस्य माता, भार्या,
बान्धवाः, पुत्राः, सुहृदश्च तथा-
विधाय न केऽपि मरणोत्सुका
बभूवुर्न च वाङ्मात्रमप्यूचुः ॥२३॥

एतत् सर्वं जगत् स्वार्थपरं मिथ्यामोहपाश-
बन्धकरं च विलोक्य स द्विजः स्वजनस्नेहं
विमुच्य विगतमोहः परिवव्राज ह ॥२४॥

(23-24) Though the relatives heard these words neither the mother of the Brahmin nor his wife nor the relatives, nor the sons nor his friends were eager to act accordingly and lay down the life; they did not even utter a word. The Brahmin could see that everyone in this world is self-centred, and that one is bound in the bonds of false attachment. He, therefore freed himself from his love for the relatives and being rid of infatuation he renounced the world.

अतो हे लुब्धक, त्वमपि हिंसात्मकं कर्म
विहाय संसारसम्बन्धकूपान् निर्गत्य
पापप्रणाशिनीं मोक्षप्रदां च भगवद्भक्तिं कुरुष्व ॥२५॥

(25) Therefore O fowler, you too give up this violent activity, come out of the well of wordly relations and resort to the worship of the Lord which annihilates all sins and bestows salvation

तत्याज लुब्धको रागं दारात्मजधनादिषु ।
जग्राह वैष्णवीं दीक्षां हरेराज्ञापरोऽभवत् ॥२६॥

(26) The fowler gave up his attachment for his wife, children, wealth and so on He obediently carried out the behest of Hari and got initiated as a Vaishnava

तस्मै दत्त्वा स्वकं ज्ञानं किष्किन्धानगरीं ततः ।
विस्तृते वटवृक्षेऽसौ स्वासनं विदधे हरिः ॥२८॥

(27) After enlightening him thus Hari went to the city of Kishkindha There he seated himself under a vast bunyan-tree

आसीनं तत्र सम्प्रेक्ष्य वर्णिनं दिव्यरूपिणम् ।
ज्ञानस्य भूमिका ज्ञातुं पप्रच्छ वाडवो नमन् ॥२८॥

(28) Seeing the ascetic of divine form sitting there, a Brahmin saluted him and inquisitively asked Him about the various stages of realiztion

श्रीनीलकण्ठ उवाच—

भो ब्रह्मन् शृणु-(१) शुभेच्छा (२) सुविचारणा
(३) तनुमानसा (४) सत्त्वापत्तिः (५) असंसक्तिः

(६) पदार्थभाविनी (७) तुर्यगा चेति सप्त ज्ञान-
भूमिकाः सन्ति ॥२९॥

(29) Nilakantha said, "Hear O brahmin (1) auspicious will (2) good thought (3) keen insight (4) acquisition of Sattva (5) detachment (6) realization *of the non-existence of the external and internal objects (7) the final and highest* stage, these are the seven stages of realization.

मोहं त्यक्त्वाऽऽत्मकल्याणायाहं गुरुं प्रपद्य च ।
मोक्षशास्त्रावलोकेन मोक्षमिच्छेयमद्यतः ॥३०॥

(30) From to-day I shall give up attachment (for everything) *and for my welfare resort to a preceptor and wish* for salvation by studying Scriptures for final liberation such type of determination is Auspicious will.

सविरागः श्रुताढ्यो गुरुसेवापरायणः ।
मोक्षानुकूलकर्तव्यं विमृशामि करोमि च ॥३१॥

(31) Prompted by renunciation, enriched by true knowledge, and devoutly attending on my Guru I shall *think* about and put into practice whatever is conducive to final liberation (such decision is Su-vicharana).

सविकल्पसमाध्यभ्यासे वै बुद्धेः सुतीक्ष्णता ।
मनोमात्रार्थविषया प्रोक्तेयं तनुमानसा ॥३२॥

(32) Keenness of intellect resulting from the practice of determinate contemplation is called Tanumanasa, since it is exclusively restricted to mental objects.

मनोविषयनिर्बाधा वासनाशून्यता तया ।
व्यवस्थाविधुरज्ञाना साक्षिसाक्षात्त्वसंभृता ॥३३॥

(33) Sattvapatti is a state unhindered by mental activities, devoid of sensual inclinations; it is bereft of the consciousness of the triad of knowledge, knower and the known; and is attended by the realization of the witnessing soul.

चित्तसंगलनात् पक्वसमाधिफलरूपिणी ।
परमानन्ददा मायाऽविद्यालोपस्वरूपिणी ॥३४॥

परमात्मापरोक्षाख्यसाक्षाद्दर्शनरञ्जिनी ।
गुणवैतृष्ण्यरूपा वै ब्रह्मसंसक्तिरूपिणी ॥३५॥

(34) Asamsakti is of the nature of ripe fruit of contemplation, as the contact with mind drops off; it gives the highest bliss and consists in the destruction of illusion and ignorance; it equips a person for the direct and actual realization of the Lord, and since it makes a person free from the craving for triple qualities, it brings about exclusive attachment to Brahma.

अथात्मनः परे चेशेऽर्पणात् पदार्थलोपनम् ।
स्वस्य नारायणे भानात् पदार्थभाविनी त्वियम् ॥३६॥

(36) After this the soul becomes completely dedicated to the Lord. Hence all objects (external as well as internal) disappear. Since one realizes oneself in Narayana this stage is known as 'Padarthabhavini.'

नारायणपरब्रह्मप्रवेशात्परमात्मनः ।
अभिनिवेशरूपेण भगवत्त्वेन वर्तनम् ॥३७॥

(37) (In the last stage) One is transported into Narayana i.e. *to say Brahma and since the Almighty enters into him he behaves like the Lord Himself.*

पूर्वंजन्मनि चास्मिञ्जन्मनि शास्त्रोक्तनिष्काम-
कर्मकरणात् – शुद्धोपासनया चान्तःकरण-
शुद्धिद्वाराऽऽत्मस्वरूपं ज्ञातुमिच्छा सा "शुभेच्छा" ॥३८॥

(38) If as a result of the performance of self-less acts in the previous birth or in the present life and by self-less worship, one achieves the purity of mind and wishes to know the nature of the self, that stage is called 'Auspicious will.'

सद्गुरुमुखाद् वेदान्तश्रवणेन स्वरूपतो
जीवेश्वरभिन्नतां विज्ञातुकामः सच्छास्त्र-
रहस्यस्य बहुधा विचारणाशीलत्वं सा "विचारणा" ॥३९॥

(39) If after learning the Upanishadic philosophy directly from the mouth of a worthy Guru, a person desirous of knowing the formal distinction between the individual soul and the Supreme Soul reflects deeply on the secrets of the right scriptures, that stage is 'Vicharana.'

ब्रह्मणा सहात्मनः सजातीयत्वं धर्मैक्यं च जानन्
वहिर्मुखमनसो ब्रह्मसंलग्नीकरणं सा "तनुमानसा" ॥४०॥

(40) 'Tanumanasa' is to make the extrovert mind completely attached to Brahma, after knowing that Brahma and the soul are identical in nature and possess the same qualities.

श्रवणमनननिदिध्यासैः परमात्मस्वरूप-
साक्षात्कारं कृत्वा तत्त्वज्ञानेन मनसः
परा शुद्धिः सा "सत्त्वापत्ति" रुच्यते ॥४१॥

(41) 'Sattvapatti' is the highest purification of the knowledge of Reality after realizing the nature of the Supreme Soul with the help of Shravana (Hearing), Manana (Reflection) and Nididhyasana (Contemplation).

देहगेहादिषु सर्वपदार्थेषु हेयबुद्धया
सर्वथा सक्तिराहित्यं साकारेष्ट-
स्वरूपे तु परमासक्तिः सा "असंसक्तिर्मता" ॥४२॥

(42) Complete detachment from all objects like body, house etc., after knowing them to be worthless and complete attachment, on the contrary, to the form of the favourite deity is the stage known as 'Asamsakti'.

निर्विकल्पसमाधेरभ्यासाद्देहादयः पदार्था-
स्तदधिष्ठानब्रह्मरूपेण प्रतीयन्ते । न तु
तत्पृथक्-मायिकदृष्ट्या सा "पदार्थभाविनी" ॥४३॥

(43) Due to the practice of indeterminate contemplation objects like body etc. are not cognized as distinct from Brahma and so illusory but are realized as Brahma itself, which is their substratum. This stage is 'Padarthabhavini.'

जाग्रत्स्वप्नसुषुप्तिरहिते-स्थूलसूक्ष्मकारण-
देहव्यतिरिक्ते शुद्धब्रह्मस्वरूपे मनसः
स्थितिः सा सर्वोत्कृष्टा "तुर्यगा" परिकीर्तिता ॥४४॥

(44) The *position of the mind in the nature of pure* Brahma, which is distinct from the gross, subtle and causative bodies and which is free from the waking, sleeping and deep sleep states is the highest stage known as 'Turyaga'.

निशम्य भूमिकाभेदाञ् ज्ञानस्य धर्मनन्दनात् ।
भूत्वा प्रसन्नाहार्दोऽसौ विप्रोऽनयद्-धरिं गृहे ॥४५॥

सिषेवे परया भक्त्या नित्यं ज्ञानामृतं पिबन् ।
भोजनैः पूजनैर्वाक्यैः सूनृतैर्गतकिल्बिषः ॥४६॥

(45-46) After hearing from the son of Dharma about the various stages of enlightenment and being pleased at heart, the Brahmin brought Hari to his own house. He attended on him with great devotion—with food, worship and sweet and truthful words, while constantly imbibing the nectar-like knowledge. He thus became free from sins.

जगन्नाथ त्वयाऽहं वै कृतकृत्योऽस्मि जीवने ।
सफलं जीवनं नाथ जातं त्वद्दर्शनात् प्रभो ॥४७॥

(47) O Lord of the universe ! I have been blessed in this life by your grace. O Lord my life has become meaningful, O Almighty, since I have seen you.

ईश्वरस्त्वं मया लब्धः पूर्वपुण्येन कर्मणा ।
अर्चनं स्तुतिमेवापि कृत्वा ते धन्यतां गतः ॥४८॥

(48) I have been able to get you, the Lord, due to some meritorious deed of my previous birth. I have become blessed by worshipping and by even eulogizing you.

योगस्था भूमिकाः सप्त श्रुत्वाऽहं मोदमाप्तवान् ।
योगेश्वरं तथा दृष्ट्वा भवन्तं धन्यतां गतः ॥४९॥

(49) I have become extremely happy after hearing the seven stages of Realization. O Lord of Yoga, I have become blessed after seeing you.

रक्षणं कुरु मे स्वामिन् वर्णिवेषधर त्वम् ।
शरणं त्वां प्रपन्नोऽस्मि दर्शनेन तवामुना ॥५०॥

(50) Protect me, O Master, you who have assumed the guise of an ascetic. After seeing you I seek your shelter.

+ सुधा सुधामप्रथिता प्रभो त्वया
मुधा जनाश्चान्यसुरानुपासते ।
वृथा भ्रमन्तो भुवि भक्तिवर्जिता-
स्तथापि नायान्ति हरेः प्रपन्नताम् ॥५१॥

+ Indravajra Metre

(51) O Almighty, you have spread nectar right from your abode. In vain do the people worship other gods. Wandering on the earth for nothing and devoid of devotion they do not yet resort to Hari.

इति श्रीहरिविचरणकाव्ये नवविंशः सर्गः ॥

End of Canto XXIX of "The Poem of Shri Hari's Epic Journeys through the Forests."

× मलयभूधरे व्याध आगतो
हरिसमाश्रये वैष्णवोऽभवत् ।
द्विजमुवाच किष्किन्धिकापुरे
ज्ञानभूमिकाः सप्त सोऽवतु ॥५८॥

LVIII The fowler who came to the mount Malaya became a Vaishnavite, under the patronage of Hari. May Hari, who elucidated the seven stages of knowledge to the Brahmin protect me.

× Lalit Metre

इति नवविंशः सर्गः

:END OF CANTO XXIX:

॥ श्रीशाय नमः ॥

त्रिंशः सर्गः

+ पंपातटाके(ऽ)वनिदेवदीक्षणं मठाधि-
नाथाय तथोपदेशनम् ।
त्रिंशे हरिः प्राप सुपण्ढरं पुरं
शक्त्यादिविक्ति सरिदाप्लवं व्यधात् ॥५९॥

CANTO XXX

LIX The Thirtieth Canto summarizes the following stories: Shri Hari initiated the Brahmin and came to Pampasarovar. There he preached his doctrine to the head of Mutt and showed Satsang as a means to overcome Maya or delusion, narrated the story of the destruction of pride of Narada, a story of Narada and Vishnu followed. The head of Mutt became disciple of Shri Hari. The Lord then journeyed to Pandharpura and had a discourse with a learned Sanyasin about the theories of meaning–Shakti or power theory-Lakshana or implication and Vyanjana or intended meaning clearly defined their characteristics and from there came to the bank of the river Chandrabhaga and had a holy bath etc.

हरिस्तस्मै ददौ प्रीत्या स्वकं ज्ञानं भवापहम् ।
चमत्कृतियुतं यातस्ततः पम्पासरोवरम् ॥१॥

(1) Shri Hari was pleased (with that Brahmin) and conferred on him the extraordinary knowledge by which he can be redeemed of Samsar or worldliness and from there came to Pampa Sarovar (a pond known by the name of Pampa).

+Upendravajra Metre

चकार विधिना तत्र स्नानं धर्मात्मजो मुदा ।
सम्पश्यन्नाश्रमं रम्यं समीपे जग्मिवांस्ततः ॥२॥

(2) Shri Hari, the son of Dharma took a holy dip into the river, performed the daily ritual and went to a nearby beautiful Ashrama.

आश्रमाध्यक्ष आलोक्य वर्णिनं दिव्यविग्रहम् ।
आसनं प्रददौ प्रीत्या बहुमानपुरःसरम् ॥३॥

(3) The religious priest of the Ashram recognized Shri Nilavarnin from the very lustre of His body and offered him seat in token of his respect and love for him.

वीक्ष्य शुद्धाशयं तं हि मुमुक्षुं धर्मसंयुतम् ।
निजयोगफलं दातुं वयुनं मोक्षदं ददौ ॥४॥

(4) Shri Hari (by his transcendental powers) could see the truly religious and holy nature of the religious priest, and with a view to commemorate his contact with the priest bestowed on him the knowledge leading to salvation.

श्रीहरिरुवाच—

संसारसागरे मग्नो लोकोऽयं माययावृतः ।
सत्संगनौकया युक्तः पारं गच्छति चाञ्जसा ॥५॥

Shri Hari said:

(5) The people are immersed in the ocean of Maya (ignorance). They can cross it if they take the help of a boat (in the form) of Satsang.

सतां संगेन चाप्नोति भगवद्भक्तिमुत्तमाम् ।
भक्तियुक्तो जयत्येव मायां बलवतीं शनैः ॥६॥

(6) Those who become intensely devoted to God due to their constant association with a holy saint, do come over Maya (though very powerful) gradually (and are redeemed).

स्वयं नैव समर्थः स्यान्मायाया विजये क्वचित् ।
विनाऽनुग्रहमीशस्य ब्रह्मज्ञो नारदो यथा ॥७॥

(7) None howsoever, powerful, can by his own efforts come over Maya without the grace of God. Listen, I will tell you the history of Narada.

कस्मिंश्चित्समये नारदो मुनिरहं माया-
विजेताऽस्मीति सगर्वो विष्णुमागत्योवाच ।
भगवन्मे भवान् दर्शयतु स्वामलौकिकीं
मायामिति श्रुत्वा सनारदो विष्णुर्वनं गतः ॥८॥

(8) Once upon a time, Narada drunk by the pride that he has come over Maya went to Vishnu and said 'Lord show me your extraordinary power of Maya'. Hearing the words of Narada who was full of pride Vishnu led him to a nearby jungle.

तत्र विविधसुगन्धिवृक्षलतागुल्मपुष्पपरागा-
सक्तद्विरेफध्वनिं श्रुत्वा सानन्दं विचेरतुस्तौ ।
मध्याह्ने गमनश्रान्तस्तृषित इव नारायणो नारदं प्राह ॥९॥

(9) There they found many trees with fragrance, Mandapas with creepers and flowers with sweet smell which attracted bees engrossed in love affairs and entertained themselves, meanwhile Narayan pretended as if he was tired due to excessive walking, felt thirsty and said to Narada.

न शक्तोऽहं मनागपि चलितुं तृषोपशमनाय
तूर्णं जलमानीयतां नो चेन्मे प्राणत्यागभय-
मिति श्रुत्वा नारद ओमिति ब्रुवन् गच्छन्
नातिदूरे वारिभृतां नदीं विलोक्य तत्तीरं जगाम ॥१०॥

(10) I am thirsty and unable io walk any more, please bring some water for me, otherwise I may die. Narada thereupon said 'all right' and went to a nearby river full of water.

तत्र नवयौवनचारुरूपमधुरभाषिणीं
रमणीं विलोक्य भृशं मुमोह, साऽपि
तं चकमे । अतस्तौ गान्धर्व-
विवाहेन परिणीय दाम्पत्यधर्ममंगीचक्रतुः ॥११॥

(11) There he saw a beautiful young damsel with a sweet tongue and bewitching eyes. He could not help being attracted to her. She too, readily desired him and both entered into the Gandharva type of marriage and started householder's life.

विविधविलासमग्नो नारदो जलानयनादि
सर्वं विस्मृत्य तस्यां पञ्चपुत्रानुत्पादया-
मास । बहुकाले व्यतीते तत्र
महामारिरोगेण संत्रसन् सपरिवारो नारदः
स्थानान्तरं गन्तुकामो नदीबद्धसेतुमार्गेण चचाल ॥१२॥

(12) Narada forgot that he had to fetch water for ailing Vishnu as he was enjoying all types of amorous activities. He had five sons born by that lady and thus passed many years. It so happened that the place was infected by plague. He, therefore desired to change the place. He with his family thought of crossing the bridge over the river, went to the side of the bridge and walked on it.

प्रचलतस्तस्य सहसा बद्धसेतुर्विभिदे
तेन नदीजलपूरे पतित्वा स्वदाराः पुत्राश्च
पञ्चत्वं गताः । स्वयं नारदः कष्टं जलं
तीर्त्वा पारं गत्वा मृताञ्, शोचन् रुरोद ॥१३॥

(13) While they were crossing the river, suddenly the bridge collapsed and his wife and sons were drowned. He himself with difficulty could swim across the river but due to the loss of the family he was overpowered by grief, and he started weeping aloud.

तदा विष्णुरागत्य प्राह किमिति
रोदिषि । जलं नीत्वा कथमद्यापि त्वं
नायातः, पिपासा मां बाधतेऽतो जलं मे देहि ॥१४॥

(14) Vishnu, thereupon, came to him and asked the reason for his weeping and reminded him that he had been to fetch water for him, and that he was still thirsty.

तत्क्षणाल्लब्धस्मृतिर्नारदो भृशं लज्जितः
सन् मायाबलमनुभूय नष्टगर्वो विष्णुं
नत्वा भगवद्वचनपरायणो भूत्वा तूष्णीं बभूव ॥१५॥

(15) Narada recollected his previous life, felt ashamed of being deluded by Maya, accepted his defeat, his pride being dissolved, felt prostrate at the feet of Vishnu and became silent as he was absorbed in concentration on Vishnu.

अतो हे मठाधीश मायिनामपि
मोहनीं सुदुस्तरां मायामाश्रितो जीवो
दुरन्तरे संसारे भ्रमन् परमात्मशरणं
प्राप्तश्चेच्छनैः सा माया तिरोधत्ते ॥१६॥

(16) Maya therefore, O, Mahantji can delude even those who delude others by their delusion-producing tricks, what to talk of the soul wandering in the world deluded by Maya ? He can escape the clutches of Maya only if he totally submits to the Lord Shri Hari.

स्वयं निर्गुणः परमेश्वरो विहर्तुकामो
मायाश्रित इव भाति तथापि तं प्रकृतिर्न
पराभावयति यतः स मायानियन्ताऽस्ति ॥१७॥

(17) Even the Lord Himself or Paramatma, without qualities as he is, looks as if He is subject to Maya when he takes birth of his own free will and indulges into Lila (sport). But He is not deluded by Maya because he himself is the controller of Maya.

स यथेच्छं विहृत्य मायां वशीकृत्य
स्वभक्तमपि मायाबन्धनतो मोचयति,
तेन सा माया भगवद्भक्तिरहिताञ्
जीवान् सुमानमोहान् पराभावयति ॥१८॥

(18) The Lord freely moves into the world, controls Maya (whenever she is), and redeems his devotees from her clutches. The Maya deludes only those who are without devotion to Lord, and are (attached to the objects of the world) proud and pleasure-seeking.

एवं ज्ञात्वा मनसा वाचा कर्मणा
साक्षाद् भगवदाश्रयः कर्तव्यो मोक्षेच्छु-
भिर्जनैः सर्वदाऽन्यं मायाविनोदं परित्यज्य ॥१९॥

(19) Therefore those who are inclined to Moksha or liberation must abandon the idea of seeking pleasure or happiness derived from delusion and submit to the authority of Lord in their speech, mind and action.

सम्प्राप्तः परमानन्दं मठाध्यक्षो बहुश्रुतः ।
श्रीहरेः शिष्यतां प्राप्तः पूर्वभाग्यानुसारतः ॥२०॥

(20) The Mahant who knew the essence of many sciences (Shastras) thereupon, after listening to the enlightened discourse (from the Lord) was pleased very much and endowed as he was with noble qualities of previous birth submitted to the Lord and became a disciple.

प्रपन्नाय स्वभक्ताय तस्मै ज्ञानमदात् स्वकम् ।
निर्जगाम ततो वर्णी पण्ढराख्यं पुरं ततः ॥२१॥

(21) Shri Hari or Nilakanthavarni blessed him as he submitted totally to his Lordship and conferred on him the knowledge of his true self and went to Pandharpura.

आसनं विदधे तत्र महादेवस्य मन्दिरे ।
विद्याभिमानि–संन्यासी गैर्वाणीं मुखतो ब्रुवन् ॥२२॥

(22) He went to the temple of Shiva i.e. Mahadeva and took his seat there. A sanyasin proud as he was of his learning started discoursing with Him in Sanskrit.

आगत्य सहसा वादं चकार वर्णिना सह ।
शास्त्रार्थयुक्तिभिस्तं च जितवान् वेदवल्लभः ॥॥२३॥

(23) But soon he was overpowered by Nilakanthavarni who knew well the Vedas as well as the tricks of discourse in the Shastras.

सर्वज्ञत्वं विलोक्यासौ पण्डितो व्रीडितोऽपतत् ।
पादयोः क्षम्यतां स्वामिन् साहसं मे दयां कुरु ॥२४॥

(24) Being fully satisfied by the omniscience of Shri Hari, that learned Sanyasin became ashamed of his pretence, fell prostrate at his feet and said, 'Swamiji ! I am ashamed of my misguided adventure, please forgive me.'

कृपालुर्भगवानाह न भेतव्य मनागपि ।
सभाया सस्थितोऽतीतो हरिं प्रोवाच सत्वरम् ॥२५॥

(25) Shri Hari removed his fear and assured him of His grace but soon after this, another ascetic who was sitting in the assembly raised the following question

लक्षणालक्षण ब्रूहि तद्भेदान् सर्वशो विभो ।
अञ्जसा त्वन्मुखात् सर्वाञ्ज्ञातुकामोऽस्मि साम्प्रतम् ॥२६॥

(26) Oh Lord (Omniscient as you are) I want to learn from your mouth the discourse on the essence of Lakshana or implication and every type of it

श्रीभक्तिज उवाच—

जहत्स्वार्थाऽजहत्स्वार्था जहदजहत्स्वार्था
चेति लक्षणाभेदास्त्रय सन्ति ॥२७॥

The Son of Bhakti thereupon said

(27) There are three kinds of Lakshana or implication known by the names, (1) Jahatsvartha, where the ordinary meaning (vachyartha) is abandoned in favour of the implied meaning, (2) Ajahatsvartha where the ordinary meaning is not abandoned but retained and yet the implied meaning is understood, and (3) Jahadajahadsvartha (mixed type) where a part of ordinary meaning is rejected in favour of a part of implied meaning and both indicate a third thing which is understood Lakshana or implication is Shakyartha sambandh i e the meaning related to the ordinary meaning or Vachyartha and this meaning is known as Lakshanika or due to Lakshana

यत्र वाच्यार्थस्य सर्वथा त्यागे सति
तत्सम्बद्धयर्थप्रतीतिर्भवेत्—यथा 'गगाया

घोषः'–अत्र गंगापद – वाच्यार्थजल-
प्रवाहे घोषाभावात् तत्सम्बधितीरे
लक्षणा सा जहत्स्वार्था लक्षणा ॥२८॥

(28) Lakshana is where ordinary meaning or Vachyartha is completely abandoned in favour of a related meaning there of e. g. 'the hut on the Ganges' (Gangayam Ghoshah). Now the hut cannot be in the stream of the Ganges as a flow of river is abandoned in favour of a related meaning i.e. on the bank of the river Ganges. This is a stock example of Jahatsvartha Lakshana.

यत्र वाच्यार्थ सहिततत्सम्बन्ध्यर्थप्रतीति-
र्भवेत् । यथा–"शोणो धावति"–अत्र
शोणपदवाच्यार्थो रक्तवर्णः स्वयं
धावनेऽशक्तोऽतस्तत्सहितो तत्सम्बन्धि-
तुरंगमो लक्षणार्थः । अत्राजहत्स्वार्था लक्षणा मता ॥२९॥

(29) Where Vachyartha or the ordinary meaning is retained but the implied meaning is understood, it is a case of Ajahatsvartha, e.g. "the red runs" here the 'red' indicates ordinarily the red colour but it is absurd if one understands thereby that the red colour runs. The related or implied meaning is "the red horse runs".

यत्र वाच्यार्थस्यैकतरं भागं हित्वाऽन्यतर-
भाग ग्रहणप्रतीतिर्भवेत् । यथा–
"तत्त्वमसि" अत्र तत्पदवाच्यपरमेश्वरस्य,
त्वंपदवाच्यजीवस्य च निर्विकारत्व–
शुद्धत्वाऽसंगतत्वादिधर्मे ऽर्थप्रतीतौ सत्याम् ॥३०॥

(30) Where the part of the ordinary meaning is retained but connotes the related meaning and also the part is rejected

in favour of a third meaning, it becomes the case of Jahadajahatsvartha Lakshana e.g. 'That thou art (Tat Tvam Asi), here 'that' indicates the omniscience, unchangeability, purity etc., of ultimate reality and 'Tvam' indicates the limited knowledge, changeability, impurity etc., of the soul. Now both these meanings are abandoned in favour of 'Tat' and 'Tvam' meaning neither the ultimate reality nor the Jiva or individual self—as they look from their qualities opposed to each other, but is taken to mean 'Atman' or the self who is identical with both 'Tat' and 'Twam'.

उत परमेश्वरस्य सर्वज्ञत्व – जगन्निय-
न्तृत्वादि धर्मत्यागं विधाय तयोर्ब्रह्मसाधर्म्यं
लक्षणयार्थः क्रियते । अत्र भागत्यागरूपा
जहदजहत्स्वार्था लक्षणा विज्ञेया ॥३१॥

(31) 'That' indicates ordinarily God or Parmeshwar who is Omniscient and Infinite while the world composed of Jivas or individual selves is with the qualities of limited knowledge and finitude. Both of these taken in their ordinary meaning or Vachyartha are incompatible. But if the part of the meaning of one i.e. Omniscience in the case of Parmeshwar and the part of the meaning of world i.e. its finitude as well as ignorance and dependance of the individual selves composing it are rejected in favour of both 'That' and 'Tvam', meaning 'Consciousness' (Chetana) then the identitv of both the terms becomes quite apparent and the opposition is removed. This is also known as Bhagatyaga Lakshnana or the implication in which the part of the ordinary meaning is abandoned in favour of the implied meaning.

यस्मिन्नर्थे यस्य पदस्य वृत्तिर्भवति
सा शक्तिः कथ्यते । तथाविधोऽ-
र्थोऽपि शक्यार्थ उच्यते । शक्यार्थ-

सम्बन्धरूपा यत्र प्रतीतिः सा लक्षणा।
अर्थात्- शक्यार्थसम्बन्धो लक्षणा ॥३२॥

(32) The Vachyartha or ordinary meaning understood by a term immediately on hearing it is known as Vritti which is due to the power (Shakti) of the word and the meaning thus understood is known as Shakyartha or meaning possible ordinarily. The term by which over and above the possible meaning ordinarily another related meaning is suggested, the suggested meaning is known as Lakshana or implication and that is why Lakshana is defined as implied or related meaning suggested by the ordinary meaning or Vachyartha. The meaning suggested is known as Lakshyartha or implied meaning.

शक्तिरिच्छा परेशस्य वक्तुर्वा शब्दसंस्थिता।
विषयत्वाऽऽख्यसंसर्गेणार्थबोधप्रयोजिका ॥३३॥
सा यौगिकी च रूढी च योगरूढा तथाऽपरा।
यौगरूढ्यभिधा चापि पदं तया चतुर्विधम् ॥३४॥

(33-34) The suggestibily of a word which reveals the desire of God or the desire of the individual who utters the word is power which indicates at something (Sanketa or referendum). It is of four types:

(1) Avayavartha bodhika or yaugiki-accidental e.g. the cook, (2) Rudha or assumed by its use or tradition i.e. the meaning acquired by a term due to its historical or traditional associations e g. the cow, the Mandapa etc., (3) the mixture of the above two i.e. accidental as well as traditional associations known as Yogarudha e.g. Pankaj or born in the mud i.e. the lily. The association of two words i.e. Pank meaning 'mud' and 'Ja' meaning 'born out of' both jointly mean the lily or Kamal., (4) Yaugikrudha, that power of the word which instead of jointly indicating one object as in case of the above -or lily example-, indicates two objects separately e.g. Udbhid in which 'Ud' indicates 'trees' while 'Bhid' indicates 'creepers'

both separately mean 'trees, creepers etc.,' but jointly mean a third object not implied by both the words combined i.e. a kind of sacrifice known as 'Udbhid *yajna*'. The terms are also classified accordingly as (1) Yaugika or accidental, (2) Rudhapada or conventional, (3) Yogarudhapada or accidental and conventional combined, and (4) Yaugikarudh or accidental and conventional separately meaning third thing not *implied* by the terms combined.

साध्यवसानिका व्यंजना च लक्षितलक्षणा ॥३५॥
आधुनिकी वक्तृनिर्ग्राहिका गौणी तथा पुनः ।
शुद्धा चोपादाननाम्नी सजातीयाश्च ता इति ॥३६॥

(35-36) The meaning of the word or terms is classified accordingly as (1) Vachyartha or ordinary meaning, (2) Lakhshyartha or meaning implied, and (3) Vyangyartha or meaning intended.

The ordinary meaning or Vachyartha is conveyed through the *indicative power of the word or Abhidha vritti,* the Lakshyarth or implied meaning is conveyed through Lakshana or the power of implication and the Vyangyartha or intended meaning is conveyed through the power of Vyanjana or intentionality. Abhidhashakti or indicative power resides in the ordinary meaning, and suggests substance, quality and action (Dravya, Guna, Kriya). The Lakshana or implicative power resides in the secondary meaning attached to the primary one e.g. the compound 'Shveto dhavati' (The 'white runs' instead of meaning 'white horse runs'; if it is dissolved as shva-itodhavati' it means the dog runs this way) it becoms Lakshana-Lakshana or defining characteristic of the terms which as defining characteristic becomes primary one instead of it being originally secondary one. In the above stock example of 'Shveto dhavati'–the white runs, the Lakshana used is known as Sadhyavasanika in which primary meaning dies in favour of secondary i.e. 'white colour' makes room for 'white horse'. Vyanjana conveys the meaning

intended. It reveals the intention of the speaker e.g. the heroine *addressing her friend says "Darling the moon has risen"*, here the apparent meaning of moon is the appearance in the sky of physical moon, but the intended meaning is that the hero or the lover has arrived. This is known as Vyanjana referring to intended object and not the object indicated ordinarily. There is a Lakshit-Lakshana or the implication referring to implied object and not the ordinary object meant usually e.g. "Dwiref weeps". Here Dwiref means male-bee-Bhramara having two R's in Bhra and Mar. Dwiref means the male-bee which weeps. Dwiref means Bharamara and nothing else. There is also another kind of Lakshana known as Nirudha-Lakshana which by convention refers to a distinctive quality e.g. Shukladi which means not only "white colour" but also holiness or purity of character or distinct quality indicated by the term "Shukla". In new poetry the Lakshana or implication used is known as Adhuniki-Lakshana or modern implication. There are other types of Lakshanas or *implication also* e.g. *one is known* by the name of Vaktrunirgrahika in which the speaker uses a term in any sense he likes *the most*, as for example, he uses 'Vijali' or lightning for a lady or a woman of his choice., another type of Lakshana *or implication is known as Gauni*-Lakshana or secondary implication in which the meaning is *taken in its secondary* sense e.g. 'He is a king'. Now here there is no king as such but the person referred to is as noble as a king. "Kingness" here connotes 'nobility' and not 'having kingdom as such', another type of Lakshana is known as Shuddha Lakshana or pure implication e.g. "Ghee is health", means Ghee is conducive to health. There is also Lakshana named as Upadana-Lakshana e.g. "arrows come" which means the "bearers of arrows come".

अर्थो वाच्यश्च लक्ष्यश्च व्यङ्ग्यश्चेति त्रिधा मतः ।
वाच्योऽर्थोऽभिधया बोध्यो लक्ष्यो लक्षणया मतः ।
व्यंङ्ग्यो व्यंजनया ताः स्युस्तिस्रः शब्दस्य वृत्तयः ॥३७॥

(37) The capacity of the word to reveal the meaning is known as Vritti It is variously known as power also They are of two types , Shakti or Power and Lakshana or implication, e g the word 'Pot' shows a particular object having 'Potness' and not a Piece of cloth or Pata This proves that the word has the capacity to unfold *specific meaning*

Vrittis are of two types (1) Shakti or power, and Lakshana or implication When the word reveals the meaning for which it is employed by the speaker it is endowed with the desire of the speaker to convey specific meaning and none other This meaning as ordinarily understood is known as Vritti or Shakti, e g 'Pot' conveys the meaning 'Potness' as also the speaker's desire for Pot If it is employed to convey a related meaning, the related meaning is known as lakshana or implication and the word is known to have the power of implication (over and above its power of indication) e g "Gangayam Ghoshah" – "a hut on the Ganges" In this stock example the apparent meaning of the word "the Ganges" is the flow of the river known by the name Ganges This meaning of the word "the Ganges" is known as Shakyartha i e the meaning of the word ordinarily understood and the word is known to have been endowed with a Vritti or Power known as Shakti or capacity The word "the Ganges" meaning thereby "the flow of the river Ganges" is its ordinary meaning or Shakyartha But in all stock examples if we mean by the word "the Ganges" simply "the flow of the river" known by the name 'Ganges', then a hut cannot be in the flow of the river The word "the Ganges" therefore cannot be taken to mean "the flow of the river" which it ordinarily means Vachyartha or Shakyartha is due to Shakti or Power with which the word "the Ganges" is endowed with ordinarily but it does not suit the context We must, therefore assume the word to have been endowed with a related meaning or the capacity to convey a related meaning or lakshana, the power of implication and interpret the word "the Ganges" as meaning not "the flow of the river" but "the bank of the river" and the whole sentence "hut in the river"

must mean "hut on the bank of the river" and not "in the flow of the river".

Lakshana or implication is defined as "Shakya Sambandho lakshana". The meaning due to Shakti or power is Shakyartha or ordinary meaning which when fails to fit in the context, a related meaning to the meaning ordinarily understood is employed as "the Ganges" meaning thereby not "the flow of the river" but "the bank of the river". This related meaning is known as lakshyartha or the meaning implied and the capacity of the word to unfold the related meaning implied by the ordinary meaning is known to be due to lakshana or the capacity of the word for implication (over and above its power of indication).

The ordinary meaning or Shakyartha of the word 'the Ganges" is the flow of the river and the meaning implied or lakshyartha is "the bank of the riyer", 'the flow' and 'the bank' are related meanings. Therefore when 'The Ganges' is taken to mean "the bank" and not "the flow", it is known by lakshana or through implication. Here lakshana or implication is a vritti of the word "the Ganges" and means thereby "the bank of the river known by the name the Ganges". "The Bank" is lakshyartha or the meaning implied The whole sentence when understood as meaning "the hut on the bank of the river Ganges" fits in the context and makes knowledge possible.

शक्यार्थं या जहात्येषा सम्बद्धार्थं दधात्यपि ।
सैषा तु लक्षणा स्वार्थत्यागाज्जहदभीप्सिता ॥३८॥

(38) Lakshana or the power of the implication is of three types (1) Jahat lakshana (2) Ajahat lakshana (3) Jahadajahat lakshana.

Where the Vachyartha (Shakyartha) or ordinary meaning is abandoned in favour of lakshyartha or the meaning implied, it is believed to be an instance of Jahatlakshana or implication without indication.

In a stock example of "Gangayam Ghoshah" or "the hut in the Ganges" the word "the Ganges" if understood in its ordinary meaning, it is absurd, for the hut cannot be built on the flow of the river. "The flow of the river" the meaning of the word "the Ganges" will not be appropriate in conveying the meaning of the whole sentence. But if we abandon this possible ordinary meaning or Vachyartha (*Shakyartha*) of the word "the Ganges" and adopt the related meaning "the bank of the river", then immediately the appropriate meaning of the whole sentence becomes clear. We should, therefore, adopt the related meaning and not the indicated meaning. And that can only be done by resorting to implication or lakshana. Here the Shakyartha or the indication is abandoned in favour of lakshana or implication, —"the bank" instead of "the flow"—hence it is known as Jahat lakshana or implication without indication.

शक्यमर्थं न सम्बद्धार्थं या बोधयति स्वयम् ।
शक्यार्थं न जहात्येषा साऽजहल्लक्षणा मता ॥३९॥

(39) Jahat means to abandon or leave and Ajahat means *not to abandon or retain*. The sentence-meaning in which the implication is accepled (lakshyartha) without abandoning the indicative meaning (Vachyartha or Shakyartha), there the Ajahatlakshana or *implication with indication* is known to have worked. This means that the distinct characteristic of Ajahat lakshana or implication with indication is its ability to convey the meaning by *implication without simultaneously* abandoning the indication.

Another stock example of Ajahat lakshana or implication with *indication* is "Kakebhyo Dadhi rakshyatam" or "protect the curd from the crows". In this example "Kaka" or "the crow" means *ordinarily "the crow, a bird black in colour"* and the *meaning* of the whole sentence is "Protect the curd from (the attacks) of crows". But as a matter of fact, the meaning is that the curd is to be protected from all those who

are destroyers of curd i e the crow, the dog, the cat etc, the word "Kaka" here means not only the crow but the dog, the cat etc "Kaka" meaning "the crow" is Shakyarth or the indicative meaning and "the dog, the cat etc" is lakshyartha or the meaning implied All those i e 'the crow, the dog, the cat etc,' are with the quality of 'destroying the curd' because all of them can destroy the curd, therefore the lakshyartha or the meaning implied covers up over and above the crow, the dog, the cat etc and their distinctive quality is that they are "capable of destroying the curd" They being natural destroyer of curd, the capacity to destroy curd-Dadhyupaghatatva-resides in them and they are here known by their natural quality of their capacity to destroy curd Their knowledge here is by Lakshana or implication The Shakyartha or the ordinary meaning or indication of the word "Kaka" is not abandoned but retained in the implication but the whole sentence is taken in its implicative meaning which covers up indicative aspect also This is therefore the case of Ajahat lakshana or the implication with indication

विशिष्टार्थे भागमर्थं जहाति, चापर तु न ।
मुख्यभाग जहात्येषा भागत्यागमयी हि सा ॥४०॥

Where a part of the indicative meaning or Vachyartha or Shakyartha is accepted and then the meaning of the whole sentence is decided, it bacomes the case of Jahadajahat lakshana or mixed implicative-indicative The stock example of this type of implication is "Tat Twam Asi" or "that thou art" In this sentence, "Tat" means 'that' (consciousness endowed with the distinct quality of Omniscience), "Twam" means "you" (consciousness endowed with the distinct quality of finite or limited knowledge), and "Asi' means "art" The whole sentence means "That you are" Now here it will be clear that the distinct quality of Omniscience implied in 'Tat" or "That" cannot be one with the distinct quality of limited knowledge of "Twam" or "you", and hence Vachyartha (Shakyartha) or

indicative meaning fails to reveal the meaning of the whole sentence We must therefore resort to implication or lakshana

"Tat' or "That" in its Shakyartha or indicative meaning is used for God and "Tvam" or "you" indicates the soul God has the distinct quality of Omniscience and is also administrator of the world while soul is with limited knowledge and dependant Now if we take the whole sentence in its ordinary indicative meaning "Tat Tvam Asi" or "that thou art" means Omniscient and adminisrator of the world God is Jiva who is with limited knowledge and is dependant This is inconsistent for how can that who is Omniscient and the sole administrator be one with that who is with limited knowledge and depe-ndance ? The Vachyartha or indicative meaning of both the terms—"Tat" or "that" and "tvam" or "you"—is incompatible and fails to convey the adequate meaning of the whole sentence But if we resort to lakshana or implication, then we shall have to sacrifice a part of the term "Tat" or "that" in the sense of "Omniscience and the controllership" both of which are special qualities of God while retaining its quality as God which is consciousness (Chetan), and also the term "Tvam" or "you" in the sense of its special qualities of finite knowledge and dependance, but retain its quality of con sciousness (Chetan) it then is clear, because both "Tat" or "that" and "Tvam" or "You" mean "Consciousness" (Chetan) that they can be one as they have common quality of "Consciousness" and the whole sentence is taken in its implicative meaning "that thou art" Because both the terms involve sacrifice of a part of their meanings, this type of implication is known as "Bhagatyaag Lakshana" "Tat Tvam asi" the whole sentence meaning the identity of God and the individual self have common element of Consciousness and hence their identity in the sense of "that thou art" is quite compatible and hence it becomes the case of Jahat Ajahat Lakshana.

सादृश्येतरससर्गवत्यः शुद्धास्तु लक्षणाः ।
सादृश्यसमभिव्याप्ता गौण्यस्ताः परिकीर्तिताः ॥४१॥

(41) Lakshana or implication has two constituents (1) Shuddha or pure (2) Gauni or subordinate. This can be understood by a stock example "Sinho manavakah" or "Manavaka is lion" Now here "Sinh" or "lion" means a four-footed animal and "Manavaka" is a name of man. If now we mean the whole sentence as "Manavaka is lion", this is its Shakyartha or indicative meaning but Manavaka who is man cannot be lion and therefore the indicative meaning is inconsistent and hence fails to convey the appropriate meaning of the whole sentence. We must therefore resort to implication or lakshana and mean "Sinh" or "lion" in the sense of possessing the qualities of a lion i. e, the bravery etc. If we now mean by the whole sentence "Sinho Manavaka" or "Manavaka is lion" as "Manavaka is like a lion" (Sinha sadrashah Manavakah) then it means Manavaka is endowed with the qualities of lion i e. bravery etc, it becomes qualities compatible and conveys appropriate meaning this is "Gauni Lakshana" or subordinate because here "the lion" is taken in the sense of "qualities of a lion" and not "the lion itself or an animal." The subordinate Lakshana is variously known as "Sadrashya Lakshana" or implication by analogy. Shuddha Lakshana or pure implication is of three types i e. jahat, ajahat and jahadajahat and we have described and explained them above. Shuddha Lakshana or pure implication does not employ the qualities of implicants but is resorted to when the indicative meaning fails to convey appropriate meaning of the whole sentence

स्याद् वाचको लाक्षणिकः शब्दोऽथ व्यंजकस्त्रिधा ।
वाच्यादयस्तथार्थाः स्युस्तात्पर्यार्थोऽपि केषुचित् ॥४२॥

(42) Literary critics believe that the word is endowed with three types of Vrittis indication or Powers : (1) Shakti or the power to convey ordinary meaning, (2) Lakshana or the power to convey implication, and (3) Vyanjana or the power to convey intended meaning. The words are classified

accordingly into three types : (1) Shakta Shabda or the word which conveys ordinary or indicative meaning, (2) Lakshaka Shabda or a word which conveys implied meaning or implication, and (3) Vyanjaka Shabda or the word which conveys meaning intended.

There are accordingly three types of meanings also : (1) Shakyartha or Vachyartha or indication, (2) Lakshyartha or implication, and (3) Vyangya or the meaning intended.

"Ramalakshmanau" is a compound composed of two names "Rama" and "Lakshmana." The ordinary meaning of this if taken separately leads to ambiguity with regard to name "Rama" for there are three persons indicated by the word "Rama" i. e. (1) Rama means the son of Dasharath, (2) Rama means Balarama, the brother of Krishna, and Rama means Parshuram. Which meaning of the word "Rama" is indicated here? If we resort to Shakyartha or indicative meaning, the ambiguity is obvious. Therefore only indicative meaning will not do. We must resort to another device and for deciding the meaning of word Rama we must look to another word i.e. Lakshmana. It clearly indicates "the son of Dasharath" and hence by its association with word Rama in undissolved compound, Rama must mean the first out of the three meanings of "Rama" indicated above i. e. it must mean the son of Dasharatha and none else. Thus the meaning of the word "Rama" here is decided as none other but the son of Dasharatha by Vyanjanartha or intended meaning.

श्रुत्वातिहर्षितोऽतीतः सम्मानं विदधे हरेः ।
ततो निर्गत्य वर्णीन्द्रश्चन्द्रभागानदीं गतः ॥४३॥

(43) Listening to the discourse on Lakshana from Shri Hari that ascetic was so much pleased that he began to show respect for him but Shri Hari left the place and came to the bank of the river Chandrabhaga.

चन्द्रभागानदीतीरे स्नात्वा श्रीहरिरीश्वरः ।
विठ्ठलस्य तथा ध्यानमकरोत् पंढरे पुरे ॥४४॥

(44) Shri Hari after coming to Pandharpura had a holy dip in the river Chandrabhaga and had Darshana (the holy glimpse) of the Lord Vitthalraya

नद्यास्तीरे परे गत्वा पिप्पलस्य तले स्थितः ।
मासद्वयं स्थितिं कृत्वा मुमुक्षून् स उपादिशत् ॥४५॥

He crossed the river, went to the other bank and stayed there for two months under a Pipple tree discoursing with many who were really inclined to Moksha or liberation.

ज्ञानं स्वरूपतो दत्त्वा व्यसनान् मोचयन् हरिः ।
अनेकान् मानुषान् भक्तान् भक्तिधर्मानुपादिशत् ॥४६॥

(46) He thus conferred on them the knowledge of his real form or Swaroop and preached many about Bhakti or devotion and Dharma or duty.

तत्र चैकं सदा जीर्णं देवमन्दिरमस्ति च ।
कृष्णवर्णो महान् सर्पः शिलातलेऽवसत् खलु ॥४७॥

(47) There was an ancient temple there under the ramnants of which stayed a very big black serpent.

द्विमूर्धा विषसम्पन्नो भयंकरश्च दर्शने ।
सर्पोऽसौ पदास्पृष्टं विप्रमेकं ददंश ह ॥४८॥

(48) The serpent had two heads and was looking very fierce and poisonous He had bitten a brahmin who being unaware of his presence, (due to darkness) placed his foot on him.

मृतं विप्रं समादाय विप्राश्चान्ये सुदुःखिताः ।
निन्युस्ते नीलकण्ठस्य समीपे श्रुतिपारगाः ॥४९॥

(49) Bitten by the serpent and dead due to poison, the brahmin was brought to Shri Nilakantha Bhagavan by other learned Brahmins who were distressed (by the death of their colleague).

प्रार्थनां चक्रिरे तस्य विप्रास्तज्जीवनाय च ।
नीलकण्ठेन स विप्रो निर्विषो जीवितः कृतः ॥५०॥

(50) The Brahmins prayed Shriji Maharaja for the life of the dead Brahmin who was immediately brought to life by Shri Nilakantha Varni after removing his poison.

स्वपात्राज्जलकं दत्त्वा विप्रेभ्यः कथयन् मुदा ।
सेचनं क्रियतां विप्रा नागोपरि सुनिश्चितम् ॥५१॥

(51) He gave some water from his jug to the brahmins and asked them to sprinkle the water on that serpent.

जलं सिक्त्वा पुनर्याता ब्राह्मणाः शीघ्रमागताः ।
उत्फणो वै महान् सर्पः श्रीहरेः सन्निधौ ययौ ॥५२॥

(52) The Brahmins sprinkled the water on the serpent and came back to Bhagavan. The serpent too attracted by holy water came to Shri Hari

दृष्ट्वा तं नागराजं ते विप्रा बहु सुदुःखिताः ।
भूधरस्य दृशा सोऽसौ नागः सिद्धो बभूव ह ॥५३॥

(53) Seeing that big serpent there, the Brahmins were frightened but soon by the grace of the look of the Lord, the serpent turned into a great siddha or ascetic and stood in front of Him.

प्रणामं कृतवान् सिद्धः श्रीहरिं नितरां नमन् ।
कस्त्वं वै पृष्ट एवासौ जगाद भूधरं वचः ॥५४॥

(54) He with folded hands bowed to the Lord whereupon the Lord asked him "who are you?" The serpent most respectfully began to narrate

सोमदत्ताभिधानं मे दत्तात्रेयस्य पूजकः ।
अनेकधनिकैश्चैव धनं दत्त्वातिमानितः ॥५५॥

(55) "My name was Somadatta. I was a worshipper of Bhagvan Dattatreya. I was respected even by the kings and emperors who gave me much wealth and honour.

लोभातिशयतः कस्मै मया दत्तं धनं नहि ।
दरिद्रेभ्योऽपि नान्येभ्यो भोजनं चैव वस्त्रकम् ॥५६॥

(56) I was greedy and did not give anything to anybody, nor even to the poor did I ever give food or clothes.

एकदा यवनानां वै महत् सैन्यं समागतम् ।
तेनाऽहं दुःखितः प्रोक्तः धनराशेर्निदर्शने ॥५७॥

(57) Once upon a time a big army of yavanas attacked that temple (of Dattatreya) and their king distressed me like anything and asked me to show the treasure (of the temple).

प्रदर्शितं मया नैव खण्डितं तेन मन्दिरम् ।
न च यवनराजेन प्राप्तं धनं सुरक्षितम् ॥५८॥

(58) I did not show him the treasure. He therefore destroyed that temple but could not get the treasure hidden by me in a well-guarded place.

क्रुद्धस्ततो नृपो मां च घातयित्वा जगाम ह ।
दोषाभ्यां क्रोधलोभाभ्यां नागयोनिं समाश्रितः ॥५९॥

(59) The king of the yavanas angry as he was with me (for not showing the place of the treasure) killed me and went-away. Because I was greedy and angry, I went to the Nagayoni (took birth in serpent class) because of my qualities of greed and anger while I was man.

मुखद्वयसमायुक्तो गुप्तरत्नस्य रक्षकः ।
निधानं च स्वर्णस्य विद्यते तच्छिलातले ॥६०॥

(60) I was with two mouths (serpents are believed *to* have two mouths) and was protecting the treasure (as serpent). Even to-day that treasure of gold remains hidden under that big stone well protected.

भवतामाज्ञया योग्यां व्यवस्थां कुरुत स्वयम् ।
कांक्षेऽहं मोक्षमित्येव विद्यते भावना मम ॥६१॥

(61) O Lord, manage the treasure in any way you like. I now intend *only* Moksha *or* liberation. This is my pious wish.

शरणं त्वां प्रपन्नोऽस्मि साक्षादीशस्त्वमेव हि ।
दत्ता दिव्यगतिस्तस्मै वर्णिना धर्मजेन वै ॥६२॥

(62) I completely surrender myself to you, you are the Lord incarnate, bless me with liberation. Pleased by *his* prayer, Shri Hari blessed him with Divyagati or liberation.

आहूय ब्राह्मणान् सर्वान् वेदवेदांगपारगान् ।
यज्ञान् विष्णुर्महारुद्रान् कारयामास भूधरः ।
वापीकूपतडागांश्च तद्धनेनाकरोत् तथा ।।६३।।

(63) Shri Hari or Vishnu incarnate invited many learned Brahmins well versed in the Vedas and Vedangas and performed *many sacrifices (yajnas) like Maharudra utilizing that* treasure and got constructed many wells and ponds (for the benefit of the poor).

× स्नात्वा प्रसन्नहृदयो विधिवन्मुकुन्दो
नद्यां जनैर्निहितपापभरापहृत्यै ।
नित्यं विधाय सहकारतरोरधस्ता-
दासीनमच्युतमथो ददृशुर्जनास्तम् ।।६४।।

The bestower of liberation or Moksha as he was, Shri Hari with a view to destroy the sin left over in the river by many pilgrims performed again Snana or holy dip in accordance with the proper ritual-ceremony *and after performing his routine* Patha-Pujan or religious prayer rested under a mango-tree looking to the people coming over and going from there or Nilkantha Varni's place.

इति श्रीहरिवनविचरणकाव्ये त्रिंशः सर्गः।।

End of Canto XXX of "The Poem of Shri Hari's Epic Journeys through the Forests."

\+ पंपास्नानमिलासुराऽऽश्रितविधानं श्री महेशस्य तु
मायावर्जनसाधनोक्तिरपि देर्वाषप्रविष्णूत्कथाम् ।
प्राप्तिः पण्ढरखेटकस्ययतिना शक्त्यादि शास्त्रार्थकं ।
कृत्वा तं यतिकं स्वशिष्यमगमद्वै चन्द्रभागां नदीम् ।।६०।।

× Vasantatilaka Metre
\+ Shardula Metre

LX May Shri Hari protect me who blessed the brahmin with his preachings and made him his disciple, took a holy dip in Pampa Sarovara, preached the head of the Mutta, the doctrine of overcoming the maya, told the story of Narad and Vishnu, came to Pandharpur and taught the theories of the power of the word, implication and intended meanings and *their employment to an ascetie or sanyasin and initiated him* to his discipleship, came to Chandrabhaga river, liberated a siddha and performed many yajnas or sacrifices.

इति त्रिंशः सर्गः

:END OF CANTO XXX:

॥ श्रीशाय नमः ॥

एकत्रिंशः सर्गः

+ घण्टी साधुनिदर्शनेन मनुजान् संबोध्य सम्यग् ययौ
तीर्थक्षेत्रजनार्दनं गजकथां वैश्याय चोक्त्वा हरिः ।
प्रापद् ग्रामबुरानसंज्ञकमथो न्यग्रोधभूमौ स्वयं
विश्रम्योपनिषद्रहस्यमवदत् त्वेकाधिके त्रिंशके ॥६१॥

CANTO XXXI

LXI *The Thirty-first Canto contains the following: Shri Hari preached his doctrines to all those who came to see him. He showed them the way to be free from Maya which leads to moral and spiritual deterioration as was the case in the example of Ghanti (grinder) and the Sadhu or ascetic.*

Then he went to Janardana where he preached the meaning of the metaphor known by the title "Gajendramoksha" or a story of the liberation of an elephant by the Lord, then he came to Burhanpur where he rested under the banyan tree and explained the mystic doctrines of Upanishads to his listeners etc.

तत्रत्या सज्जनाः सर्वे समेत्य हरिसन्निधौ ।
आकृष्टहृदयाः सद्यो बभूवुर्विस्मिता भृशम् ॥१॥

(I) All those who were with clean heart and simple mind with full of devotion when they saw there Shri Hari their hearts were attracted to him and they gathered together around him feeling a sense of wonder.

+ Shardul Metre

विदित्वा वर्णिराट् सर्वान् मुमुक्षून् धर्मतत्परान् ।
श्रोतुकामान् स्वतो ज्ञानं प्रोवाच करुणार्णवः ॥२॥

(2) The ocean of mercy as he is, Shri Hari when saw them with full of dutifulness, desirous of liberation and eager to listen to discourse from him began to say.
Shri Hari said:

श्रीहरिरुवाच—

संसारचक्रसम्बद्धास्तापत्रयसमन्विताः ।
मुक्ता भवत यूयं यन्न सुखं विद्यते कदा ॥३॥

(3) O men, you are all entangled in the cycle of Samsar (Birth, rebirth etc.,) and are suffering from spiritual, supernatural as well as natural calamities or miseries. Be free from this, thinking that there is no happiness in Samsar (or the world).

चक्रेऽस्मिन् पतिता मोहाद् बहवश्चूर्णतां गताः ।
श्रावयेऽध्यात्मकं ज्ञानं येन श्रेयो भवेन्नृणाम् ॥४॥

(4) Those who are entangled in this vicious circle due to delusion, have gone down to miserable conditions. Therefore listen to a spiritual story leading to spiritual knowledge which I tell you for the good of the people.

पुरा कश्चिद् योगिराजो मायावत्यां नगर्यां
यदृच्छया जगाम । पदे पदे हरिनाम
स्मरन् निस्पृहत्वेन बहुलजनावासरथ्यायां
प्रचलन् "घुर्घुर" इति शब्दं श्रुत्वा तस्थौ ॥५॥

(5) In good ancient time one Yogiraja (a person well-versed in yogic practices) led by the wish of God went to a city

known by the name of Mayavati. He had no desire and was busy *reciting the name of Shri Hari, happened to pass through* a densely populated locality when he was stopped by the sound "Ghurghur".

किमात्मकः शब्दोऽयमिति चिन्तयमानः
संनिहितगृहे कांचिद् युवतीं स्वदक्षिणवाम-
पार्श्वगतवंशपात्रसंभृतगोधूमकणान् क्रमश
उभयपाणिभ्यां संगृह्य पेषणीमुखे
निक्षिपन्तीं विलोकयामास ॥६॥

(6) He, while he was thinking as to what this sound is saw a young woman putting wheat into the grinding machine from the baskets placed on her right and left sides with two hands working one after another.

धान्यपेषणीशब्दोऽयमिति निश्चित्य चिरं विमृश्य
शोकाकुलः सन् भृशं स विललाप ह ॥७॥

(7) He decided that it was a sound of grinding machine but immediately he was engrossed in deep meditation, overpowered by sorrow began to weep loudly.

मार्गगैर्जनैः संपृष्टोऽपि रोदनकारणं नो अब्रूत ।
तदानीमेको महाज्ञानी संन्यासी श्रीमन्नारायण
इति जपन् समागमत्, सहसा च स योगि-
राजस्तं दृष्ट्वा शिरसा प्रणम्य स्वरोदनहेतुं कथयामास ॥८॥

(8) when passers-by saw him thus weeping aloud they asked for the reason of his weeping, but he did not reply and continued weeping. Thereupon one learned sanyasin came there reciting the name of Shrimannarayana. When that ascetic or yogiraja saw him, he saluted him and began to narrate the reason for his weeping.

भो दण्डिन्, तत्त्वानभिज्ञाञ्जनान् प्रति
रहस्यकथनमरण्यरुदितवन् मिथ्येति
मत्वाऽधुना तत्त्वज्ञं भवन्तं प्राप्य कथयामि ॥९॥

(9) O Bearer of staff (Dandin) to reveal the mystery to those who know nothing about ultimate reality is like crying in wilderness and is fruitless. That is why I did not tell anything to anybody. Now, you, the knower of essence met me, I tell you this.

इमां गोधूमपेषणीं सम्प्रेक्ष्यानन्तप्राणिसंहार-
कारकं संसारचक्रमनुस्मरन् दयार्द्रहृदयोऽहं
संसारिणां दुःखं विलोक्य रोदिमि ॥१०॥

(10) When I saw this grinding machine (which does not leave even a grain ungrinded) I was reminded of the wheel of Samsar grinding to death innumerable animals. I could not tolerate the sight of their misery, my heart was overpowered with compassion and I could not help crying.

तन्निशम्य दण्डी प्रोवाच—भो भो जना
अनेन योगिराजेन विश्वदलनी काल-
शक्तिः पेषणीदृष्टान्ते स्मारिता सा
चित्रोपकरणा महाभयप्रदा सततं परिभ्रमति हि ॥११॥

(11) After listening his reason, the sanyasin (the ascetic) said, O men listen ! This yogiraj said that the wheel of time is all powerful, bewildering always, grinding everyone to death, leads universe to destruction through many ways and means.

तस्या भूगोलमधोभागः खगोलमूर्ध्वभागो
विज्ञेयस्तद्भागद्वयाधारकीलकरूपः परमेश्वरः
स्वकीयधारकशक्तिरूपेण वर्तते मध्यस्थः ॥१२॥

(12) The downward portion of the great wheel of time is the earth, the upperpart of it (the grinding machine) is the sky, the axis through which both the parts of the wheel rotate is Parmatma or Supreme Lord who by his power of retention *is equally spread over everything.*

पेषणीमुखमध्यगततिर्यक्काष्ठविभक्तभागद्वयं
दिवानिशं ज्ञेयम् । मृत्युदेवतारूपा
युवतिरीश्वराज्ञात्मकपेषणीसंलग्नकाष्ठदण्डं
निरन्तरं गृहीत्वा भ्रामयति ॥१३॥

(13) The hole of the wheel contains small wooden strip with a hole in which the axis is fitted represents the division of time into the day and the night and the wooden hand by which the upper wheel moves is the Command of the Supreme Lord. The woman that moves the wheel or the grinding machine is none other than death which grinds them non-stop for ever.

विश्वपात्रस्थप्राणिरूपगोधूमान् यथाकालं
संगृह्य दलति (संहरति) कीलकस्वरूपे-
श्वराश्रितजीवान् दलयितुं (जन्ममरणे
दातुम्) सा समर्था नैव भवति ॥१४॥

(14) The Jiva is like the grain of wheat in the basketlike Brahmand who is grinded at an appropriate time. But those who stick to and around the axis like Supreme Lord the death in the form of woman is incapable of grinding away. They are not subject to birth and death or suffering.

एवं ससारचक्रं विचार्य सावधाना भूत्वा
साक्षात् परमात्मन आश्रयं विधाय
तदाज्ञारूपधर्मपालनेन जन्ममृत्युभयरहिता नूनं भविष्यय ॥१५॥

(15) Thus thinking the world (Samsar) as a grinding machine beware, submit to the Supreme Lord and be free from the cycle of birth and death by following his command in the form of righteousness (Dharma)

तन्निशम्य नागरिकास्तौ महात्मानौ प्रशस्य
प्रणम्य च तदाज्ञां पालयामासुस्तेभ्यस्तौ
शुभाशिषो दत्त्वा यथेष्टं विश्लिष्य जग्मतुः ॥१६॥

(16) The inhabitants of the city thanked both the great Souls, saluted them or fell prostrate at their feet and promised to abide by their commands. Both of them, then, blessed the citizens, bid good-bye to each other and went their own way.

अतो हे मुमुक्षव, एवंविधसंसारचक्रं
विश्वनाशकमविज्ञायाज्ञानतिमिरान्धदृष्टयो
जना मोक्षदमीश्वरमपश्यन्त आत्म-
नोऽधोमुखीकरणं विषयसुखमुपभुञ्जाना नरके पतन्ति ॥१७॥

(17) Therefore, o desirous of liberation ! thus rotates the wheel of Samsar leading the universe to destruction. Unknown of this as you are steeped into darkness blinded by ignorance, do not see the Lord, the bestower of liberation, and the souls enjoying sensuous pleasures leading to destruction and corruption, after death go to hell.

अतः स्वधर्मपालनपूर्वकभगवद्भक्ति
कुरुध्वम् । आत्मनिवेदनात्मकभक्त्यंगेन
परमात्मसाक्षात्कारसम्बन्धोऽवश्यमेवभवति ॥१८॥

(18) Therefore be full of devotion arisen out of righteousness or performance of one's own duty. Due to total self-surrender born of intense devotion to Lord you will have direct realization of Supreme Lord.

बोधयन् धर्मतत्त्वानि भवबन्धहराणि तान् ।
दर्शयन् स्वस्वरूपं च जनार्दनं ततो गतः ॥१९॥

(19) Shri Hari after teaching the supreme essence of Dharma or duty as a means to destory the bonds of Samsara or attachment to world, showed them his own real form and went to Janardana.

प्रसन्नो वर्णिराट् तत्र स्नानं कृत्वा सरोवरे ।
अम्लवृक्षतले चक्रे स्वासनं भूतभावनः ॥२०॥

(20) Happy as he was after going there, Nilakantha Varni bathed in the holy waters of the pond and the lord rested under a tamarind tree.

तत्रैको वैश्य आगत्य प्रणनाम मुदा हरिम् ।
दिव्याकृतिं समालोक्य पप्रच्छ विनयान्वितः ॥२१॥

(21) There came a Vaishya (a businessman) and pleased by the spiritual lustre of Shri Hari bowed down to him and respectfully began to ask.

स्वामिन् गजेन्द्र मोक्षस्य व्याख्यानं महदद्भुतम् ।
अध्यात्मवर्त्मना तत्तु श्रोतुकामोऽस्मि तद् वद ॥२२॥

(22) O Swamiji ! wonderful is the story of liberation of the head among elephants (Gajendra moksha) which I want to hear. Please tell me.

श्रीहरिरुवाच—

सच्चिदानन्दमयतेजोराशिं क्षीराब्धिं
जानीयात्, तत्कारणं तु साक्षाद्
भगवत्स्वरूपं ज्ञेयम् । तदाश्रित-
त्रैलोक्यं त्रिकूटाचलो विज्ञेयः ॥२३॥

Shri Hari said :

(23) Satchidanand or Brahman with three positive attributes of Existence, Consciousness and Bliss known three as of the form of light in their totality. The Murti or the divine form of the Lord present incognito is the cause of that light. The totality of the light is known by the name of Kshirsagara. The Triloki (Maya encompassing three worlds) resides under His control, or is dependant on him and is known by the name of Trikoot mountain.

विविधविषयरसकमलसुगन्धयुते संसारात्मक-
महासरसि त्रिविधतापसंतप्तो जीवरूपो
गजेन्द्रो नैकमायिकवृत्तिहस्तिनीयूथसहितो
निपत्य विषयरसवारि पीत्वा ताभिः सह विहरति ॥२४॥

(24) Know the Samsar full of many sensuous pleasures as a big pond full of many lilies with fragrance. The soul (Jiva) suffering from three kinds of miseries is like the head of the elephants who with she-elephant in the form of mayik Vrittis is immersed into waters in the form of five sensuous pleasures.

बहुकाले व्यतीतेऽपि बहिः स्वयमनिर्गतस्य
गजेन्द्रस्य कालात्मको ग्राहो वासना-
त्मकमुखेन सहसाऽभ्येत्य दृढं जग्राह ॥२५॥

(25) Much time passed since he fell into the pond but did not come out willingly. He was caught by the Time (Kala) in the form of crocodiles by their mouths in the form of evil desires (Vasanas).

तदा प्राचीनशुभकर्मवशात् परमात्मस्मरणेन सुप्रीतो
हरिरागत्य ग्राहमुखं विदार्य कृपयोज्जहार भयात् ॥२६॥

(26) At that time thinking that there was no escape from the clutches of crocodiles (Kala), due to his good actions in the previous life remembered the Supreme Lord who being pleased by his devotion came to his rescue, destroyed the crocodiles in the form of Vasanas or evil desires and freed the Jiva in the form of the elephant from fears and graced him.

आत्मश्रेयस्करं वणिग्वाक्यं श्रुत्वा वैश्यराजो
जाताह्लादोऽभिवाद्येश्वरं स्वगृहं जगाम ।
नीलकण्ठोऽपि ततो बुरानपुरनगरं ययौ ॥२७॥

(27) Hearing from Shri Hari the story full of spiritual knowledge and leading to the good of the self, that head of merchants was much pleased. He fell prostrate at his feet and went home. Shri Hari from there moved on to Burhanpur city.

तत्र न्यग्रोधवृक्षतलोपविष्टं भूदेवं वीक्ष्य तं प्रति
यातं वर्णिनं दिव्यपुरुषं मत्वा स सहसोत्थाय
प्रणम्य प्राञ्जलिः संतुष्टाव । तेन प्रसन्नो
भगवांस्तद्धृदयसंकल्पं विदित्वा केनोपनिषदस्तत्त्वं जगौ ॥२८॥

(28) There he saw a Brahmin sitting under a bunyan tree. As he started approaching near Brahmin, Brahmin himself recognizing the spiritual form of Shri Nilakantha stood up with folded hands and saluted Him. Pleased as he was knowing his heart's desire revealed in his payer, He began to tell him the mystery of the Kenopanishad.

हे ब्रह्मन् सुदुर्लभं मनुष्यजन्म प्राप्य
वेदविहितकर्मतश्चित्तशुद्धिपूर्वकं परब्रह्म
न जानाति चेदन्यदेहेषु तत्प्राप्तिरशक्यास्ति ॥२९॥

(29) Brahmin listen ! He is fool who, after getting birth in the human body which is most difficult, has not known Parbrahma (Supreme Reality or God) by duly performing the duties revealed by the Vedas and thereby clearing one's own chitta as a precondition to realization, because otherwise in any other form of body, it is quite inpossible.

स्थावरजंगमेषु सर्वत्र समवस्थितपरब्रह्म-
शक्त्या सर्वे प्राणिनः शक्तिमन्तो भवन्ति
तद्व्यतिरिक्तं किंचिदपि कार्यं भवितुं नार्हति ॥३०॥

(30) Parbrahma, through identity, has revealed itself in everything static as well as dynamic. Everything including

possessors of the body is moved by the power of the supreme deity, without that, none is capable of accomplishing anything.

पुरा हीन्द्राद्या देवा दैत्यैः सह चिरं
तुमुलं युद्धं कृत्वा कथंचिद् विजयं
प्रापुस्ततो दानवेषु रसातलं गतेषु
गर्विष्ठा देवाः परस्परमूचुः ॥३१॥

(31) There is an example in Kenopanishad about this. In ancient times, Indra and other gods became victorious in a fierce battle with the demons after much difficulty and hence all the demons went to Rasatala* the gods therefore became puffed up with pride and began to blow their trumpets among themselves thus.

कियद् बलं दैत्यानामस्मदीयस्वतः
सिद्धबलं प्रतीति तेषामभिमानं
विलोक्य तन्नाशाय परब्रह्म तेजो-
राशिस्वरूपेण प्रादुर्बभूव ततो देवसंनिधौ तस्थौ ॥३२॥

(32) How can the demons withstand our combined strength which is itself self-accomplishing? Seeing their boastfulness, Parabrahma with a view to destory their pride revealed himself in the form of great luminous light and stood before *them.*

देवास्तद् विलोक्य किं बत परमाद्भुतं
यक्षः समागतमुत किमात्मकमिदं तेज
इति ज्ञातुंवह्निर्देवं तत्समीपं गमयामासुः ॥३३।

**There are fourteen Bhuvans or inhabitations over and above the earth, seven above and seven below out of which Rasatala from the fifth stage below the earth according to Vedic mythology is Atala, Sutala, Vitala, Talatala, Rasatala etc.*

(33) The gods seeing the luminous light before them began to think whether this is some Yaksha in the form of the light or something else. To decide this, all of them decided to send Agni to it.

आगतमग्निं ब्रह्म पप्रच्छ—को भवान्
किं ते बलमिति पृष्टो विभावसुरुवाच
सर्वदेवहव्य वाडग्निनामा देवो दाहकशक्तिमानस्मि ॥३४॥

(34) When Agni came to Brahma, Brahma asked him who he was, what was his name and what was his power. Agni on hearing this said he was by name god Agni, the conveyer of the oblations (cast into yajnavedi) to various gods and he has the capacity to burn (anything).

तन्निशम्य शुष्कं तृणं पुरतो निधाय
ब्रह्म प्रोवाच । दहतु भवानिदमिति
कृतिप्रयत्नोऽपि वह्निस्तद् दग्धुं
न शशाक तेन लज्जितः परावृतः ॥३५॥

(35) Brahma therupon placed before him a straw and asked him to burn it. Much as he tried, Agni could not burn it, felt ashamed and returned.

ततो देवा वायुदेवं तत्र गन्तुमाज्ञापयामासुः ।
पवनोऽपि गत्वा को भवानिति पृष्टं ब्रह्म
जगाद, कस्त्वं किं सत्त्वं ते वदेत्युक्तो वायुरब्रवीत् ॥३६॥

(36) The gods, then asked Vayudeva to go to Brahma, Vayu went there and asked who he was but Brahma counter-questioned as to who he was and what was his power. Hearing this, Vayudeva (God of the air) said.

प्रसिद्धमातरिश्वाहं मदीयशक्त्या सर्वं प्रचाल-
यितुं समर्थोऽस्मि । तच्छ्रुत्वा पूर्ववत् तृणं

निधायेद प्रचालयेति सरोष कृतप्रयासोऽपि
तत्कर्मणि सर्वथाऽशक्तो वायुर्नष्टगर्वोजातः ॥३७॥

(37) I am the famous Matarishva (air by that name) and am capable enough to move everything by my prowess Brahma asked him also to move the straw He tried very hard but in vain, his pride dissolved for ever and went back

तत स्वयमिन्द्रो गत्वा यावत् प्रष्टुकाम-
स्तावत् तूर्णं तेजोराशि ब्रह्म तिरोदधे
तेनातीव खिन्नो वासवो गतगर्वो भूत्वा
शकरप्रिया पार्वतीं पप्रच्छ । किमात्मक
तत् तेज इति श्रुत्वा प्राह हिमसुता ॥३८॥

(38) Then Indra (the chief of the Gods) himself went there and wished to ask but soon that Brahma in the form of luminous light disappeared Indra was much displeased, his pride destroyed, asked Parvati, the wife of Shankara who said

भो इन्द्रादयः सुरा यस्य शक्त्या यूय
सर्वे स्वं स्वं कार्यं कर्तु क्षमा· ।
जयपराजयादिसर्वकर्माणि सर्वानुस्यूत
पर ब्रह्म यथेष्टफलदातृ सर्वशक्तिमच्चास्ते॥३९॥

(39) O Indra and other Gods ! The power by which each one of you is capable enough to perform your actions and the power which equally spreads over victory as well as defeat as the prowess of Brahman which in conformity of its own wish earns fruits of various actions

तद् ब्रह्मस्वयमेव प्रादुर्भूत युष्मदीयगर्वनाशाय,
तेन विना न किंचत्करा.केऽपि समर्था अपीति ॥४०॥

(40) That Brahma revealed itself to destroy your pride Know that none can accomplish anything without it

तद् भगवतीवाक्यं श्रुत्वा परब्रह्मतः
सर्वशक्तिः सर्वेषां वर्तते न स्वतः
सिद्धा शक्तिः केषांचिदिति
निश्चित्य विगर्वाः स्वं लोकं जग्मुः ॥४१॥

(41) On hearing these words from the holy mother that the power pertaining to each one of them is sheerly due to Parabrahma and that they in and by themselves do not have any prowess of their own, they decided to submit to Parabrahma, their pride destroyed, went to their respective places.

अतो हे भूसुर, तदेव ब्रह्म सर्वान्तर्यामि
सर्वेन्द्रियद्वारेषु, अध्यात्माधिभूताधिदेव-
स्वरूपेण वर्तते । क्वचिच्च धर्मविनाय
भुवि प्रादुर्भूय लोकपावनीं लीलां सगुणत्वेन वितनुते ॥४२॥

(42) Therefore, o Brahmin, know that Brahma dwelling inwardly, knowing as an antaryamin and also staying in the outlets of all sense organs spiritual, supernatural as also supervising deity and sometimes takes birth as Saguna deity (Deity with qualities) to protect Dharma (duty) on earth, to purify it (from evils) and to spread such lilas (sports).

साधकस्तु शमदमादिसाधनैश्चित्तमेकाग्रं कृत्वा
हृदि परब्रह्म स्मरन् विधूतकल्मषो मोक्षं लभते ॥४३॥

(43) The treaders of spiritual path, therefore adopt Vedic means like restraint(Shama) self-control or celebacy (Dama) *purify the mind, concentrate and constanaly devote the* heart to Parabrahma (the Supreme Lord), become sinless and gradually attain liberation

तत्त्वं विज्ञाय विप्रेन्द्रो जातहर्षो हरिं तदा ।
ननाम दण्डवद् भूमौ पतित्वा पादयोर्मुहुः ॥४४॥

(44) The Brahmin, best as he was among all Brahmins, hearing the essence of Kenopanishad from Shri Hari was pleased very much, fell prostrate at His feet more than once and said.

+ भक्तार्तिनाशं बहुधा विधास्यन्
दयामयो दिव्यवपुर्वरेण्यः ।
भक्तिप्रियो भावभरेण भूमा
पुनातु मे जीवनमच्युतोऽसौ ॥४५॥

(45) May Shri Hari who is devoted to those who are full of devotion, infinitely great and who has assumed spiritual form to relieve the devotees from pangs of their sufferings and who is worthy of total submission purify my life!

इति श्री हरिवनविचरणकाव्ये एकत्रिंशः सर्गः ॥

End of Canto XXXI of "The Poem of Shri Hari's Epic Journeys through the Forests."

× मानवेभ्यउपदेशमदाद् यो घण्टिकायतिनिदर्शनरूपम् ।
प्राप तीर्थसुजनार्दनसंज्ञं मां स रक्षतु बुरानपुराऽऽप्तः ॥६२॥

LXII Shri Hari who preached the doctrine for getting free from delusion by the example of grinder and the ascetic, went to Janardana and preached the essence of "Gajendra *moksha*" (the liberation of the head of the elephant) to Vaishya (a business man) came to Burhanpur, sat under the bunyan tree and explained the secret of Kenopanisad (to Brahmin). May Shri Hari always protect me.

इति एकत्रिंशः सर्गः

: END OF CANTO XXXI :

+ *Indravrajra* Meter
× Rathoddhata Metre

।। श्रीशाय नमः ।।

द्वात्रिंशः सर्गः

×हरिरगमत् सुदण्डकवनं यतिभिश्च नतो
हृदयविशुद्धिसाधुमहिमाऽप्सरसां च कथाम् ।
स्म गदति राधिकाशपनपार्षदशापितताँ
द्वययुजि त्रिंशके हरिपदाप्तिमुवाच तथा ।।६३।।

CANTO XXXII

LXIII Shri Hari came to Dandaka forest, took bath in the Godavari river, set free the Brahmins imprisoned, Paramahansas performed his puja, preached the way to Chittashuddhi (purity of mind), the importance of Goloka and Satsanga (attachment to ultimate essence) told the stories of the meeting of spiritual damsels with Krishna, how liberation can be attained through devotion and the purity of mind etc., are described in this Thirty-second Canto.

दण्डकारण्यमागत्य ततो निर्गम्य धर्मजः ।
तत्र श्रेष्ठाश्रमं वीक्ष्य गत्वाऽऽसनमथाकरोत् ।।१।।

(1) From there, Shri Hari, the son of Dharma came to Dandakaranya (Dandaka forest). There he saw the best hermitage wherein Shri Hari took seat.

वर्णी तत्राश्रमे गत्वा भ्रमन् गोदावरीं गतः ।
स्नात्वाऽसौ श्रीहरिस्तत्र नित्यकर्म चकार ह ।।२।।

+ Nardatak Metre

(2) While moving into that hermitage, Shri Hari went to the river Godavarı, took bath and began to perform daily prayer

तत्र नद्यास्तटे रम्यौ देवालयौ स दृष्टवान् ।
एको गणपतेरासीद् वायोः पुत्रस्य चापरः ॥३॥

(3) He saw on the bank of the river two temples. One was that of Ganapati and another that of Hanumana.

पेश्वाख्यनरेन्द्रस्य राज्ञ्याऽहल्येतिसंज्ञया ।
कारिते मन्दिरे दिव्ये भक्तियुक्तेन चेतसा ॥४॥

(4) Both of them were built by the queen Ahalyabai (Jayendra Kumariba), the queen of *Shrimanta Peshva, the king, out of her sense of devotion.*

मूर्खविप्रान् समाहूय प्रतिष्ठां कृतवत्यपि ।
दक्षिणाभिमुखो ह्यासीत् स्थापितो गणनायकः ।
उत्तराभिमुखश्चैव वायुनन्दन एव च ॥५॥

(5) She got peıfomed the installation *ceremony of the idols of Gods at the hands of Brahmins who were stupid* and did not *know the proper ceremony.* They placed the idol of Ganapati facing the south and that of Hanumana facing the north.

कैश्चिद् विप्रैः समागत्य राजा सम्यग् विबोधितः
राजंस्ते कुलसंहारो भविष्यति न संशयः ॥६॥

(6) After some time, some learned Brahmin came there and seeing the idols installed contrary to the injunctions of the Shastra (religious texts) made a forecast and said to the king that this type of installation will lead definitely to the destruction of his family.

विपरीतमुखे मूर्ती इमे च स्थापिते त्वया ।
श्रुत्वातन्मूर्खविप्रान् स कारागारे न्यवेशयत् ।।७।।

(7) O king both these idols of Ganapati and Hanumana are facing contrary directions. In fact, the idol of Hanumana should face the south and that of Ganapati should face the north but in these temples, the contrary has happened. Therefore your family will he destroyed. On hearing this the king arrested all the Brahmins who participated in installation ceremony and who had placed the idols in contrary directions and sent them to jail.

एकदा बद्धविप्रास्ते द्वारपालेन संयुताः ।
नद्यां स्नानं विधातुं ते चागता दुःखभागिनः ।।८।।

(8) One day all these Brahmins unhappy they were, were brought to river to take bath attended by the police.

नीलकण्ठं ततो दृष्ट्वा महातेजःसमन्वितम् ।
प्रणेमू रुरुदुश्चैव स्वं दुःखं ते न्यवेदयन् ।।९।।

(9) They saw the great lustrous Shri Nilakantha Varni, saluted him and began to narrate their plight.

श्रीहरिस्तान् समाश्वास्य जगाद मधुरं वचः ।
मा रुदित निशायां च मूर्त्यो विपरिवर्तनम् ।
मन्दिरेण सहैवाद्य भविष्यति न संशयः ।।१०।।

(10) Shri Hari consoled them and said in a sweet tongue. O Brahmins, please stop weeping, don't be unhappy. To-night the temples with their idols will be replaced for each other definitely.

नृपश्च वः प्रविमोच्य दक्षिणां भूरि दास्यति ।
इत्येवं वचनं श्रुत्वा जाता विप्राश्च हर्षिताः ।।११।।

(11) Then the king will release you giving much wealth in Dakshina(as award). On hearing his words Brahmins were pleased.

गतेषु विप्रवर्गेषु वर्णी दृष्टिं चकार सः ।
ततो देवालयौ तौ द्वौ परिवर्तनमापतुः ॥१२॥

(12) After the Brahmins left Shri Varni looked at both the the temples and lo, they along with their deities were replaced for each other.

जनाश्चान्ये सहर्षाश्च ददृशुः परिवर्तनम् ।
गत्वा नृपं कथां चक्रुर्नृपो द्रष्टुं समागमत् ॥१३॥

(13) Other people saw the change and narrated it to the king. So the king too came there to see (the change).

चमत्कारमिमं दृष्ट्वा मोदमाप स भूपतिः
आगत्य निजसंस्थानं मोचयामास विप्रकान् ॥१४॥

(14) The king saw the change of the temple with idols was pleased very much, came to the capital and set free all Brahamins from the prison.

राज्ञा पृष्टा द्विजा सर्वे किमिदं कौतुकं ननु ।
कथितं ब्राह्मणैः सर्वैर्वर्णी तेजःसमन्वितः ॥१५॥

(15) The king asked the Brahmins as to what this mystery was due to ? Then, the Brahmins told him about the lustrous Varui's arrival.

तेनास्माकं गतिं श्रुत्वा दुःखपूर्णां, कृतं त्विदम् ।
विपरिवर्तनं सम्यङ् मूर्त्योर्मंदिरयुक्तयोः ॥१६॥

(16) He heard about our miserable plight and replaced the whole temples with their idols.

प्रभुः स्वयं न चाशंका वर्तते वर्णिरूपतः ।
सनृपाः सज्जनाः सर्वे दुर्गुणान् परित्यज्य च ।।१७।।

(17) The king thought Varni to be none other but God in physical form, and hence king along with all his courtiers decided to be free from vices (like mutton-eating, wine, tobbaco etc.)

आश्रयं नीलकण्ठस्य जगृहुः शुद्धभावतः ।
दण्डकारण्यमध्यस्य आश्रमः पावनीकृतः ।।१८।।

(18) They became disciples of Shri Varni with clean heart. Shriji Maharaja thus sanctified this ashram (hermitage) of Dandakaranya

श्रीशं परमहंसास्ते समालोक्य महाप्रभम् ।
सर्वशक्तियुतं तूर्णं नेमुरुत्थाय सादरम् ।।१९।।

(19) All the Paramhansas inhabiting that hermitage saw all powerful Shriji Maharaja glittering with great light, stood up and bowed down their heads out of respect for him.

दत्त्वा श्रेष्ठासनं तस्मै गन्धमाल्यादिभिर्मुदा ।
वर्णीन्द्रं पूजयांचक्रुः फलानि विनिवेद्य च ।।२०।।

(20) They made Shri Nilakantha to sit on a high pedestal (seat) performed pooja with sandle-wood pastes, flowers etc, and offered some fruits.

ज्ञात्वा सर्वेश्वरं ते तु पप्रच्छुर्विनयान्विताः ।
चित्तसंयमनोपायं सर्वकल्याणकारकम् ।।२१।।

(21) Knowing that he is God incarnate, with a view to doing good to all, they began to ask him respectfully to show them the way to control mind.

श्रीनीलकण्ठ उवाच—

भगवद्विमुखा ये च महाबलयुता नराः ।
मेरुं लंघयितुं शक्ताः समुद्रशोषणक्षमाः ॥२२॥

अग्निपानसमर्था हि भवन्ति कतिचिन्ननु ।
चित्तस्य स्थिरतां कर्तुं विरलाः सन्ति मानवाः ॥२३॥

(22-23) Shri Nilakantha said:

There may be persons not believing in God and yet powerful enough to cross mount Meru or dry up the ocean. They may drink away fire but very few among them may be able to concentrate mind.

चञ्चलं हि मनो नित्यं प्रमाथि विदुषामपि ।
वायुवन्-निग्रहस्तस्य दुष्करोऽविजितेन्द्रियैः ॥२४॥

(24) Mind is very unstable and it is very painful even for the learned to control it. Those who have not controlled senses, for them, the mind is like air, difficult to control.

चित्तवृत्तौ च त्रैलोक्यं समुद्भवति तत्क्षणात् ।
प्रलीने चेतसि सद्यस्त्रिलोकी प्रविलीयते ॥२५॥

(25) All the three worlds manifest through Chitta vrittis (modifications of mind) but once the meditation is accomplished through thought control, they (three worlds) and their attraction disappear immediately.

सुदृढं बलवच्चित्तं वशीकर्तुं दृढव्रताः ।
आश्रिताः परमात्मानं सन्तः सन्ति क्षमा भुवि ॥२६॥

(26) The mind is very powerful and strong but the determined pious great men succeed in controlling it by their total submission to the Lord (Paramatma).

भगवद्भक्तियोगेन वैराग्येण बलीयसा ।
सत्समागमतो नित्यं वशीकुर्याच्छनैः शनैः ॥२७॥

(27) The mind can be gradually controlled through an intense devotion, strong dispassion (vairagya) and through the company (contact) of saints.

सन्तो दिशन्ति तज्ज्ञानं, नश्वरं सकलं जगत् ।
पश्यन्ति ह्यञ्जसा ते च सज्जनाः शुद्धबुद्धयः ॥२८॥

(28) The real knowledge also is conveyed by the saints who see the whole world as subject to destruction.

दम्भमानमदस्वार्थक्रोधेर्ष्याद्रोहवर्जिताः ।
परोपकरणे दक्षाः सन्तो ज्ञेया विवेकिभिः ॥२९॥

(29) The discriminate should know the saints and learn from their company because they are free from attachment to pretence, honour, pride, anger, jealousy and infidelity and always clever at obliging others

दुराचाररता ये च सतां संगयुता यदि ।
शुद्ध्यन्ति तत्क्षणादेव वारियोगे यथा मलः ॥३०॥

(30) If a person is full of vices and if he comes in touch with a saint, he, like a dirty cloth washed by clean water becomes free from dirt, becomes pure.

चित्तवृत्तिनिरोधे येऽसमर्थाश्च नराधमाः ।
मोहगाढान्धकारे ते प्रविष्टा ब्रह्मणः पथि ॥३१॥

(31) Those who fail to control their mind by the means narrated above are known to be worst as they are deluded by the darkness of attachment and because of their great stupidity.

न चलन्ति महामूढाः संसाराब्धौ निमज्जिताः ।
वासनासलिले तस्मिन् भोगनक्रधुबन्धनाः ।।३२।।

(32) They do not follow the path of the Lord because they are congenital stupids and because they are engrossed in the ocean of Samsar, gross worldliness they are always caught by crocodiles of attachments hidden under steep waters of evil desires (Vasanas).

तृष्णातृपासमायुक्ता द्वंद्ववीचिसमाकुलाः ।
सद्गुरुप्लवहीनास्ते पारं यान्ति न कर्हिचित् ।।३३।।

(33) Suffering from dissatisfaction of thirst, tossed to and fro by the waves of happiness and misery and without the boat in the form of Sadguru (good guide or teacher), they cannot sweem across the ocean of Samsar.

कदाचिद् दुःखयोगेन वैराग्यं समुपाश्रिताः ।
प्रमादेन युता मुग्धा जडवद् विचरन्ति हि ।।३४।।

(34) They some time feel dispassion due to misfortune or misery but due to lethargy are again deluded and move about like a fool.

प्रारब्धयोगतः क्वापि सम्प्राप्तं शर्म भोगजम् ।
भुञ्जते हर्षसंयुक्ताः कृतकृत्या भवन्ति ते ।।३५।।

(35) Due to good fortune if they get the glimpse of happiness out of fulfilment of desires, they become happy as if they achieved everything.

क्रव्यादाः पक्षिणो मांसे पतन्ति ग्रहणोत्सुकाः ।
तथा भोगैषणासक्तं चित्तं गच्छति सर्वतः ।।३६।।

(36) Owls as if pounced upon the piece of flesh, their mind always looks around for the fulfilment of attachment.

वासनामयशय्यायां प्रसुप्तं चित्तमात्मनः ।
मोक्षाय नैव जागर्ति जन्ममृत्युभयप्रदम् ॥३७॥

(37) Their mind is as it were fast asleep in a bed of evil desires and always gives rise to fear. It never awakens to achieve liberation.

वासनासूत्रजातं च व्याधजालमयं मनः ।
गृह्णाति भोगसंस्कारान् देहिनः कामकातरान् ॥३८॥

(38) The mind, made up of evil desires, like a net of a fisherman takes into its clutches those souls who are weak due to their attachment to desires.

क्वचिन्नयति स्वर्लोकं चान्तरिक्षं च भूतलम् ।
भ्रामयत् सर्वलोकेषु न शान्ति प्रापयत्यदः ॥३९॥

(39) Somtimes it leads the soul to heaven, or to upper heavens and earth where it moves in many generations of people but it never attains to calm.

तस्मात् सर्वप्रयत्नेन सतां संगं समाचरेत् ।
येन प्राप्नोति सद्बुद्धिः साक्षाद् भगवतः पदम् ॥४०॥

(40) Therefore all efforts should be directed to keep oneself in the company of saints so that wisdom may arise and the soul may attain the abode of the Lord

सदसद्वासनायुक्तं मनः स्यात् क्षणतः खलु ।
विश्वसेन् नैव मेधावी ह्यात्मपातकरं परम् ॥४१॥

(41) Even the learned should not trust the mind even for a second, for verily the mind full of good and evil desires as it is leads the soul to downward path.

विकारान् मनसश्चित्रानालक्ष्य धैर्यमावहेत् ।
तद्वशे नैव यातव्यमन्यथा महती विपद् ॥४२॥

(42) One should observe patiently the various *modifications* of the mind but need not submit to it otherwise it *may* lead to great misery.

हे परमहंसास्तद्विषयकदृष्टान्तं शृणुत–पुरा
देवलोकचारिण्योऽप्सरसो नारायणं दृष्ट्वा
सञ्जातमोहास्तदंगसंगलब्धये तपस्तेपुः ॥४३॥

(43) O Paramhansas, *listen to an example I tell you in* this connection. *In ancient times the dancing damsels (Apsaras) of* heaven were attracted to Bhagvan Narayana. So they began to perform penance to have bodily contact with him.

तथाविधास्ता आकण्ठजलमग्नदेहस्तपस्वी
ब्रह्मनिष्ठोऽष्टावक्रोनाम महर्षिर्दृष्ट्वा तुष्टः
सन् तथास्तु वः संकल्प इति वरं ददौ ॥४४॥

(44) Seeing them thus performing the penance, the great saint Ashtavakra who was devoted to Brahman (Brahmanishta) and was performing penance by standing throat-deep into the water, blessed them with the boon that "their desire shall be fulfilled".

तेन कृतार्था अपि ता जलाद् बहिर्निर्गच्छन्तं
विरूपाकृतिं तमृषिं विलोक्य सहसा
विकृतचित्ता उच्चैर्जहसुः ॥४५॥

(45) So their desires were fulfilled after when they saw Muni Ashtavakra who had come out of water as deformed, they could not help laughing at him as they were overpowered by the modifications of their mind.

स्वकीयावहेलनकर्त्रीस्ताः शशाप परमक्रुद्धो मुनिः ।
"नारायणस्वरूपश्रीकृष्णांगसंगो भविष्यति वः,
अन्यप्राकृतपुरुषसंगोऽपि बहुशो भविष्यतीति" ॥४६॥

(46) Seeing the damsels (Apsaras) laughing at him, the Muni became angry and cursed them that they will have bodily contact with Lord Shri Krishna but simultaneously they will have physical touch of other ordinary human beings also.

अन्यच्च–अष्टावरणातिरिक्ते गोलोकधाम्नि
श्रीकृष्णसंमानिता श्रीराधिका कदाचित् सगर्वा
पुरुषोत्तमस्य स्वरूपे श्रीकृष्णे मनुष्यबुद्धिं चकार ॥४७॥

(47) Another example—in the abode Goloka which is without eight coverings, Radhikaji was kept in high honour by Shri Krishna but puffed up by pride she considered Shri Krishna not in the form of Purushottam but as a human being.

तेन श्रीकृष्णप्रेरितहृदयः श्रीदामा क्रुद्धस्तां शशाप–
"त्वं मनुष्यदेहं प्राप्य मानुषांगसंगवती भवेति" ॥४८॥

(48) Therefore inspired by Krishna, his friend Shri Dama, a shepherd-boy became angry and cursed Radhika that she may go to the world of human beings and may have physical contact with them.

तच्छ्रुत्वा परमक्रुद्धा सा राधिका त्वं
राक्षसो भवेति श्रीदामानं शशाप ।
स तेन शंखचूडो जातः । महता
कालेनैव श्रीकृष्णाराधनतो गोलोकं प्राप्तः ॥४९॥

(49) On hearing this, Radhikaji too became angry and cursed Shri Dama that he may become the demon (Rakshasa). So he too became the Shankhchuda and after devoting sometime to Shri Krishna, he attained to Goloka.

राधिकापि गोकुले मानुषीं गतिं प्राप्य
श्रीकृष्णं प्रीणयित्वा सद्वासनोन्मुखी भूत्वा
पुनर्गोलोकं प्राप्ता । तद्धाम योगिनामपि
दुर्लभमस्ति ॥५०॥

(50) Radhika too assumed human form in Gokula, pleased Shri Krishna and when her desires were purified went to Goloka which is very difficult to attain even by the great Yogis.

तद्धामप्राप्त्युपायं शृणुत परमादरेण
यज् ज्ञात्वा तथा कृत्वा निर्भयः सन्
तत्र गत्वा न निवर्तते कदाचिदपि
भगवदीयेच्छया विना ॥५१॥

(51) Paramhansas, I shall tell you the way to attain that abode (Goloka), please listen to with faith. After knowing the way and behaving accordingly one can become free from fears and go to Goloka from where he never returns except only by the wish of the Lord (after going where none returns, know that to be my abode *yad gatva na nivartante tad dhama paramam mama* —is the saying of the Lord in Bhagavadgeeta).

मोक्षैकयोग्यं मानुषं देहं प्राप्य स्ववर्णाश्रमधर्मान्
निष्कामतया परिपालयन् जनो यमनियमादि
साधनपूर्वकं भगवतो ध्येयमूर्तिं लक्ष्यीकृत्य
वक्ष्यमाणधारणापथेन गच्छन् संसिद्धः सन् तद्
धाम याति ॥५२॥

(52) The only object of human life is Moksha or liberation and hence adhering to one's own duties pertaining to one's caste and station without attachment and employing the means of restraint and celebacy (Yama-Niyam) if one establishes firmly oneself in concentration as described hereafter on the desired form of Lord worthy of concentration, becoming siddha (who has attained full concentration), one attains to Goloka.

ज्ञानवैराग्यधर्माश्च भक्तिरव्यभिचारिणी ।
यत्र नित्यं विराजन्ते स भक्तो मे मतोऽधिकः ॥५३॥

(53) *There is a saying of Shri Hari that he honours those* who have knowledge, dispassion and who are firmly established into single-minded devotion.

भक्त एव परं स्थानं गच्छेन्नात्र कुतर्कणम् ।
विना भक्ति नरो नैव प्राप्नोति परमं पदम् ॥५४॥

(54) Only such a devotee attains to the abode of the Lord, there is no doubt about it He who is devoid of this, never attains to the path of liberation.

तस्माद् योगेन संसिद्धिर्लभ्यते मानवैः सदा ।
श्रीहरेर्दिव्यसम्बन्धो योगशब्देन चोच्यते ॥५५॥

(55) Hence the Yoga always leads man to attain to the level of full concentration (siddhi) and the spiritual relation with the form of Shri Hari is the real meaning of Yoga, it is so said.

भक्त्यैव मुक्तिरित्येद् वेदानां वचनं शुभम् ।
धृत्वा च हृदये नित्यं भजनं त्वं हरेः कुरु ॥५६॥

(56) The testimony of the Vedas attests the truth that the devotion only leads to liberation, therefore keeping this quintessence (of the Vedas) at heart o man, devote thyself to Shri Hari

\+ बुधाः "सुधा चन्द्रमसः फलं सदा"
मुधा वदन्ति प्रमदान्विताऽथवा ।
सुधा वृषस्यात्मजवाचि नित्यदा
सुधाम ते दर्शन उत्सुको जनः ॥५७॥

(57) It is said by the learned (sung by the poets) that nectar oozes from the moon. But this is wrong or thus speakers are great imposters because the nectar always resides in the speech of Shri Nilakanthji in the form of light. Therefore Shri Hari, the devotees are eager to have the glimpse of your form (Darshana).

इति श्रीहरिविचरणकाव्ये द्वात्रिंशः सर्गः ॥

End of Canto XXXII of "The Poem of Shri Hari's Epic Journeys through the Forests."

× राधिकाऽऽप्लविवराप्सरिकाश्री-
दामपार्षदमिथः शपनादि ।
हंसपूजितहरिः प्रजगाद
चित्तशुद्धिमिति सोऽवतु मां वै ॥६४॥

LXIV May Shri Hari who took bath in the river Godavari, relieved the Brahmins, worshipped by the Paramahansas, who narrated stories of Damaparshada, Ashtavakra and the divine damsels, their mutual curse and the grace of God etc, who showed how Goloka can be attained through purity of mind and devotion, protect me always!

इति द्वात्रिंशः सर्गः

: END OF CANTO XXXII :

\+ Vanshasthavil Metre
× Rathoddhata Metre

।। श्रीशाय नमः ।।

त्रयस्त्रिंशः सर्गः

× प्राणायामसुसप्तचक्रकमलाद्यावेदनं नासिकं
प्राप्य प्राह सुदिव्यभानविषयत्यागादि शम्भ्वालये ।
ध्यानं भूपयुधिष्ठिरर्षभकथां प्राह ध्रुवस्य स्थितिं
त्यागं चाभिमतंश्च सम्पद इति प्राह त्रयस्त्रिंशके ।।६५।।

CANTO XXXIII

LXV The Thirty-third Canto contains the following: the description of the *Muladharachakra* (*Kundalini or serpent power*) etc., cultivation of their powers through Pranayama (Breath-control), the description of the deity presiding over Centres (chakras), their colours and the petals (of lotuses–the centres are known as lotuses), conversion of paramahansas as disciples. He came to Nasika. There he preached the doctrine of *non-attachment* and the importance of concentration through the examples of Yudhisthira and other kings, to do away with pride and the story of Dhruva and Rishahbhdeva etc.

तत्र तावत् प्राणायामैरन्तः शुद्धिं विधाय
स्व–स्व–विषये संलग्नेन्द्रियवशीकरणरूप-
प्रत्याहारैर्मायिकवस्तुतो दृढं वैराग्यवान्
भूत्वा योगधारणाभिज्ञः सन्, शरीरस्यमूला-
धारचक्रस्यप्राणशक्तिमुत्थापयेत् ।।१।।

× Shardula Metre

(1) He advised people *to purify first their inner being* through the constant practice of breath-control or Pranayama, then control of the sense-organs should be resorted to for restraint of desire, through pratyahar by controlling their natural inclination to their object cultivating thereby dispassion towards the objects of the world and thus to establish firmly in the path of yogika concentration through retention (Dharana) which culminates into the rising of the serpent power asleep in Muladhar Chakra (situated at the base of the spinal chord).

तत्र रक्तवर्णे चतुर्दलकमले गणेशाधिष्ठिते
उपदिश्य स्वध्येयमूर्ति ध्यायन् प्राणवायुसहितस्तत
ऊर्ध्वं चलन्-लिंगस्थानगते स्वाधिष्ठानचक्रे ब्रह्माधि-
ष्ठिते पीतवर्णे षड्दलकमले गत्वा विरमेत् ॥२॥

(2) The presiding deity of this lotus (Muladhara) with four petals and of red colour is Ganesh sitting on it. Remaining there in concentration on one's own desired God, one should then with Pranayama rise to Svadhisthana Chakra situated above falus sex-organ with six petals, yellow in colour and presided over by Brahma (the creator of the world) where one should rest.

तत्र ध्येयस्वरूपं ध्यात्वा स प्राणवायुस्ततो
निर्गत्य नाभिस्थानगते विष्णवधिष्ठिते श्वेतवर्णे
दशदलकमले मणिपुरचक्रे गत्वा विरम्येष्टमूर्ति-
ध्यानपरायणः प्राणवायुसहितस्ततो निर्गच्छेत् ॥३॥

(3) There again he should concentrate his attention on the deity of his desire for some time and then through pranayama should come to Manipur Chakra situated above the naval centre with ten petals, white in colour and presided over by Vishnu (the supporter of the world) where he should rest in concentration on the desired deity for some time and get out of it with pranavayu.

ततो हृदयस्थानगतेऽनाहतचक्रे शिवलिंगाधिष्ठिते
स्फटिकप्रभे द्वादशदलकमले स्थित्वा ध्येयध्यानपरो
जितप्राणवायुः सन् तत ऊर्ध्वं संचलेत् ॥४॥

(4) He should proceed to Anahata Chakra which is situated above the lotus-like heart with bright twelve petals and is looking like the jewel Sphatika(saffire) and rest there fixing his attention on the form of his desired God controlling the Pranavayu and from there getting out of it should proceed upward.

तत उरःस्थानगते विशुद्धिचक्रे शक्त्यधिष्ठिते
विचित्रवर्णे षोडशदलकमले गत्वा विरम्य
स्वेष्टमूर्ति ध्यायन् प्राणशक्तियुतस्ततो निर्गच्छेत् ॥५॥

(5) He should rest in Vishudhha Chakra which is with sixteen petals situated above the heart and with many colours fixing his attention on the form of the desired god getting out from there with Pranashakti should proceed.

शनैस्तालुमूलमुल्लंघ्य भ्रूकुटिस्थानगतमाज्ञाचक्रं
शिवसिद्धिस्थानं श्यामवर्णं द्विदलकमलं सम्प्राप्य
तत्रस्थं प्रलयाग्निवत् प्रकाशयुतं ज्योतिर्लिंगं
स्वेष्टदेवमयं ध्यात्वा प्राणमार्गं संरुध्य किंचनान्यच्
चिन्तयेन् नहि ॥६॥

(6) Gradually crossing the base level of palate one should go to Agna Chakra with two petals, which is of black colour and is powerful to achieve Shivasiddhi (powers like the third eye of Shiva). There he should rest a while. There he should fix his attention on Jyotirling which is full of light as bright as the fire of the period of dissolution (Pralaya). He should hold on the breath and think of nothing else.

ततः सिद्धो भूत्वा ध्यानमूर्तियुत ऊर्ध्वं प्रयञ्श्वेतवर्णं लक्ष्मीनारायणाधिष्ठितं सहस्रदलकमलं ब्रह्मरंध्रं प्राप्य तत्र-स्थितमहाविष्णुमयो भूत्वा साक्षात् पुरुषोत्तमस्वरूपसमभावं प्राप्नोति ॥७॥

(7) He then becomes siddha or accomplished and proceeds further with attention fixed on the form of the desired deity, upward where he finds in the place of Lakshmi (goddess of fortune and the consort of god Vishnu Narayan a thousand petal lotus-like Brahmarandhra (variously known as Sahasra Chakra) attaining which he becomes Mahavishnu and due to his attention fixed on the form of Purushottam incarnate, because of his own same qualities (Sadharmya) becomes himself Purushottama.

एतच्चक्रषट्कं स्थूलसूक्ष्मकारणात्मकदेहत्रयगतमवगन्तव्यम् ।
जाग्रत्स्वप्नसुषुप्तिसाक्षिणो द्रष्टुर्दृष्ट्या तत् प्रकाशितं ज्ञेयम् ॥८॥

(8) There are these six chakras (centres) in three forms of bodies (with a body or single physical identity), the Gross (Sthool), Subtle (Sookshma) and the Casual (linga sharira) and the observer of three states of Jagrat or waking state, Svapna (dream-state) and Sushupti or state of deep-sleep whose very look fills up every thing with illumination but it itself is not illuminated by anything.

ब्रह्मरन्ध्रे सहस्रदलकमलमपि समष्टिदेहे च विद्यते ।
तद्गतः स्वशरीरं विराड्रूपेण विभाव्य
स्वशरीरस्थाकाशान्तर्गतसूक्ष्मनादं प्राप्नोति ॥९॥

(9) The thousand-petalled lotus of Brahmarandhra is in cosmos as well as in individual body in macro and micro form. The concentrator by remaining in this individual body can work out or realize one's own psycho-physical identity with the entire cosmic world attaining his status on par with the essence of Akash (the sky or the space) in the form of subtle (Sookshma) sound.

तन्नादमण्डलमुपासनाबलेन विभिद्य मोहकरीं रोधिनीं
विजित्य च परमविशालं नादमण्डलं प्राप्नोति ॥१०॥

(10) By piercing through strength attained by penance (Upasana) he comes over the great power of obstacle (Radhini Shakti) and attains to the cosmic sound level (Nada Mandal).

तत्र चत्वारिंशत् कोटिक्रोशमितवितते कमले
स्थितमद्भुतं ज्योतिर्लिंगं संपश्यन् पूर्वोक्तनाद-
स्यान्तं प्राप्य तन्नादलयस्थानं ब्रह्मविलं प्राप्नोति ॥११॥

(11) There he finds a big lotus spread over forty crores of miles on which is seated the wonderful Jyotirling (phallus of light) at the sight of which he becomes free from all obstacles described before while crossing the limits of Nada or Sound. This is variously known as laya sthan or Brahmabil to which he attains in concentration.

ततश्चलन् सुमनाख्यशक्तिं तथा चोन्मनाख्य-
शक्तिं सम्प्राप्य ततो घोरतममहाशून्यात्मक-
समुद्रं भगवदाश्रयपोतेन सहसा तरति ॥१२॥

(12) He then attains to two great powers Sumana and Unmana by the name and then proceeds to cross the great ocean of darkness in the form of void or Shoonya which he crosses with the help of a boat in the form of his total submission to the Lord.

तत उपासनायोगबलेन शिवविष्णुसमैश्वर्यवान्
भवति सर्वसिद्धयश्च वशीभवन्ति, सिद्धिलाभं
विहाय साक्षात् पुरुषोत्तमचरणकमले लोलुपो
भूत्वा तत्सर्वमपहाय भगवद्धाम प्रयाति ॥१३॥

(13) He then by the strength of his unflinching *devotion* and penance attains to the level of the strength (Aishvarya) of Shiva and Vishnu. He becomes possessed of all siddhis (Anima, Garima etc,) but he abandons them all because he has intense desire to remain at the lotus-feet of Shri Harikrishna and hence proceeds directly towards the abode of the Lord.

अतो हे परमहंसाश्चंचलमपि मनो यदि
साक्षाद् भगवतः पादे संलग्नीकृतं चेत् तत्कृपया
शनैरात्मवशं भवति । नान्यथा स्वयं
यतमानोऽपि समर्थः ॥१४॥

(14) Therefore, o paramahansas, *the* mind is very fickle but *if it is tied down at the lotus feet of the Lord incarnate, it can be controlled through the grace of the Lord.* Without the grace of God, unaided howsoever one may try, none succeeds in controlling the mind.

एवंविधं मनःस्थिरतासाधनपूर्वकमोक्षस्यान-
वर्त्मदर्शनादिपरमोपदेशं श्रुत्वाऽयमीश्वर इति
मत्वा शिष्या भूत्वा तदाज्ञापरा बभूवुः
श्रीहरिस्तेभ्यः स्वज्ञानं दत्वा नाशिकपुरं जगाम ॥१५॥

(15) On hearing the discourse about how mind can be controlled and employed *on the way to salvation*, all *(param-hansas) thinking* Him to be Ishvar incarnate, they became his disciples and began to follow his orders. After bestowing on them the knowledge of Himself, Shri Hari came to Nasika.

तत्र वीक्ष्य महारुद्रमन्दिरं स्वासनं व्यधात् ।
आस्तीर्यासनमासीनो जनानां शं विधित्सया ॥१६॥

(16) There he found the Shaiva temple Tryambakeshwar which was fit to stay. So He himself spread his carpet (Asana) and took seat to oblige men with pleasure of his Darshan.

तदानीं मनुजाः केचिद् दर्शनाय शिवालये ।
समागता विलोक्येशं महाकांत्येकभाजनम् ॥१७॥

अदृष्टपूर्ववर्णीन्द्रं संवीक्ष्य जातकौतुकाः ।
भक्त्या प्रणम्य संविष्टास्ते सर्वे हरिसंनिधौ ॥१८॥

(17–18) There at that time some people came for Darshana in the temple of Mahadeva (Shiva) but seeing the lustrous face of Shri Hari they were awe-inspired and observing closely the wonderful form of the celebate (Brahmachari) they felt that they had come across such a person for the first time. They then bowed to him and took seat nearby.

ज्ञानदानाय तान् योग्यान् संपश्यन् धर्मनन्दनः ।
महतीं च सभां कृत्वा प्रोवाचामृतवद् वचः ॥१९॥

(19) Dharmaputra Shri Hari, thinking them worthy of the boon of knowledge called them in a big assembly and began to speak like the flow of nectar.

धनमानमदान्धानामधर्मासक्तचेतसाम्
न कार्यः सुजनाः संगः कर्हिचिन् मोक्षकांक्षिभिः ॥२०॥

(20) O gentelman! those who are desirous of trading the path to salvation should not keep themselves in the company of those who are blind by the intoxication of wealth and honour and who are attached to ways of unrighteousness.

प्रसंगो बलवान् सद्यः परिवर्तयति ध्रुवम् ।
विषयासक्तजीवानां देहगहात्मवादिनाम् ॥२१॥

(21) The bad company of those who are inclined to physical body and house-hold as steeped into the enjoyment of senses and

their objects, is so powerful that it distracts even the men of knowledge.

सुखं वैषयिकं यत्तु त्रिलोक्यां वर्तते जनाः ।
राजसं तामसं चैव स्वात्ममोहकरं परम् ॥२२॥

(22) O men in all the three worlds, there are pleasures of five sense-objects full of activity (Rajas) and ignorance (Tamas) and they delude the self.

दुर्लभं सात्त्विकं सौख्यं मोक्षैकफलदायकम् ।
आत्मबुद्धिप्रसादोत्थं तत्प्राप्त्यै सर्वदाचरेत् ॥२३॥

(23) The most difficult to attain is Sattvika (pure) happiness because it arises only after purification of mind and intelligence. One should always practise to achieve that.

देहादौ नश्वरं शर्म संत्यज्य सत्समागमात् ।
मनोवाक्कायसंरोधात् सात्त्विकं समुदेति शम् ॥२४॥

(24) By cultivating non-attachment to the transient pleasure of the body and by controlling the activities of mind and speech, by keeping company of good people they can enjoy sattvika pleasure.

सर्वसम्पत्तिसंयुक्तं सुखं त्यक्त्वा मनीषिणः ।
हरेः शरणमापन्ना बहवः सद्गतिं गताः ॥२५॥

(25) All the wise people have attained high level (Urdhva-gati) by abandoning the pleasure generated out of wealth of all types and by submitting themselves to Shri Hari.

यथा–युधिष्ठिरो भीमोऽर्जुनो नकुलः सहदेवश्च
पाण्डवा मोक्षैककामाः सर्वसमृद्धिमद्राज्यसुखं
तृणवन् मत्वा शरीरस्थवस्त्राभूषणादिकमुत्सार्य
देहगेहादिममतां तत्यजुः ॥२६॥

(26) For example-the five Pandvas-Yudhisthira, Bhima, Arjun, Nakul and Sahadeva—abandoned not only the kingdom full of all wealth and the pleasures thereof like a straw but also casting aside the rich clothes, ornaments etc, cast aside the inclination even to their body as well as the places full of riches.

ते च निर्हंकारिणो भूत्वा मौनं धृत्वा
केशान् प्रविकीर्य स्वात्मानमुन्मत्तजडवत्
प्रदर्श्य त्यक्ताहारविहारा बभूवुः ॥२७॥

(27) They abandoned their ego, adopted silence of speech (Munivrata), untied the locks of hair looked like drunk with devotion (Unmatta) and abandoned the pleasures of eating and drinking even.

ते च मायाबन्धनरहिताः सन्तो यथा घटाकाशो
मठाकाशश्च प्रलयकाले महाकाशे प्रलीयते स च
तत्कारणचिदाकाशेन सहैक्यं प्राप्नोति ॥२८॥

(28) As during the period of dissolution the space bound by the pot (Ghatakash) and the space bound by (Matha) disappear in cosmic space which merges into its cause, the space of Consciousness (Chidakasha) and disappears in its identity.

तथा ते पाण्डुपुत्राः स्वकीयोपास्यश्रीकृष्णपुरुषोत्तम-
चरणकमलसंलग्नचित्ता मुक्तिमिताः ॥२९॥

(29) So the sons of Pandu surrendering their minds at the lotus feet of their desired deity Shri Krishna Purushottama and attained liberation (Mukti).

तथा—मनुपुत्रो प्रियव्रतोत्तानपादो देवदुर्लभं
निजराज्यसुखमपहाय वनं गत्वा भगवद्ध्यान-
परो भूत्वा मोक्षं लेभाते ॥३०॥

(30) Similarly the sons of Manu, Priyavrat and Uttanapada by name both cast aside the pleasure of kingdom which is very difficult to attain even by the gods, went into the forest, devoted themselves to concentration and attained liberation.

परमभक्तो ध्रुवोऽपि हरेराज्ञया निजराज्यं
वर्तमानोऽपि ह्यसंगतया विचरन् स्वामात्येन
मुग्धो जड इत्यभिहितोऽपि निरभिमानो
वर्तते स्म ॥३१॥

(31) The great devotee Dhruva also obeyed the commands of Shri Hari and administered the *kingdom without* attachment and though his minister blamed him as stupid, block-headed etc., he remained a devotee without egoism.

एवं विदुर उद्धवः कविर्मान्धाता मुचुकुन्दोऽलर्कों
ययातिश्चेति राजानो भवापहत्यै संसारसुखरहिताः
सन्तो भक्तियुतास्ते परमं पदं भगवद्धाम प्रयाताः ॥३२॥

(32) In the same way, Vidura, Uddhava, Mandhata, Kavi, Muchukunda, Alarka, Yayati, Rantideva and many other kings abondoned their worldly pleasures, became devoted to relieve themselves from the pangs of suffering and attained the abode of the Lord, the highest status through the grace of God.

भगवानृषभदेवोऽपि जनशिक्षया स्वपुत्रानुपदिशन्
परमहंसधर्मान् दर्शयन् निर्मानिमोहः सन् भुवि
विचरन जडयोगचर्या जग्राह ॥३३॥

(33) Bhagavana Rishabhdeva also with a veiw to teach men preached his own sons the doctrine of the duties of para-

mahansas, put aside the honour and became free from delusion and attained static posture of Yoga (Sthitaprajna level of Yoga) and moved about on earth.

अतो हे सज्जनाः सुदुर्लभं देवेप्सितमपि–इमं
मनुष्यदेहं प्राप्य निर्ममा निरहंकारा भूत्वा
स्वधर्मपालनपूर्वकभगवदुपासनाबलेन यूयं मुक्तये
सर्वदा यतध्वम् ॥३४॥

(34) O gentelman, therefore after attaining human body which is wished for even by the gods (and yet they do not get it and which is very difficult to get ordinarily), all of you by abondoning attachment (Mamata) and ego and by adhering to the path of one's own duty, and by the worship of God attaining strength thereof try to liberate yourselves

+श्रुत्वा वचोऽमृतमयो वृषनन्दनस्य
रोगान्वितस्य सुधया हि यथा प्रशान्तिः ।
जाता भवामयजुषां च सदोगतानां
शिष्या हरेः सपदि भक्तिभरा बभूवुः ॥३५॥

(35) On hearing the speech of Shri Hari, the son of Dharma *like the flow of nectar, as the diseased becomes free from the* disease and attains calm by drinking the nectar so those who were there in the assembly and attached to samsar like the diseased attained peace of mind and became disciples of Shri Hari with devotion

+ Vasantatilaka Metre

इति श्रीहरिवनविचरणकाव्ये त्रयस्त्रिंशः सर्गः ॥

End of Canto XXXIII "The Poem of Shri Hari's Epic Journeys through the Forests."

× मूलाधारादिचक्राद्यभिगतिरुदिता प्राणसंयमाद्यैः
शिष्याः सर्वे कृता वै परमयतिवशा नाशिके धर्मजेन ।
दिव्यं ज्ञानं प्रदत्तं विषयनिरसनं सम्पदां त्याग उक्तो
ध्यानं चोक्तं हरेर्वै ध्रुवऋषभकथाऽहंविनाशः स माऽव्यात् ॥६६॥

LXVI May Shri Hari who preached the breath control, the movement of prana to Muladhara etc, their presiding deities, the colour of lotus petals, etc, to the yatis or yogis and made them disciples, came to Nasika and preached the gospel of non-attachment and concentration on the form of the Lord and told the stories of Dhruva and Rishabhdeva, to abandon ego and won many disciples protect me!

इति त्रयस्त्रिंशः सर्गः

:END OF CANTO XXXIII:

× Sragdhara Metre

॥ श्रीशाय नमः ॥

चतुस्त्रिंशः सर्गः

\+ प्रभुसमधिगमार्थं धूलियामालिखेटे
प्रहितसुत उतेत्वा भावसारस्त्रिया स्वम् ।
चरणकिलमिपाप्तांध्रिस्थचिह्नैर्विदित्वा
गृहमनयदजेशं तच्चतुस्त्रिंश उक्तम् ॥६७॥

CANTO XXXIV

LXVII This Canto contains the following: the arrival of Shri Bhagavana in the village Dhuliamal, how a Bhawsar lady sent her son in search of Him, Shri Hari showed him His foot to bring out thorns, he recognized Bhagavana as he could locate sixteen signs (in him) and brought Him to his residence where he served Him.

प्रतस्थे नगरात् तस्मान् नीलकंठो दयानिधिः ।
धूलीयामालिसंज्ञस्य ग्रामस्य निकटं ययौ ॥१॥

(1) From that city (of Nasik) Shri Nilakantha Varni went to Dhuliamal village.

ग्रामगोपुरसामीप्ये तटे नद्या मनोहरे ।
अश्वत्थतरुमूलेऽसौ चकार स्वासनं हरिः ॥२॥

(2) He took his seat under a pipple tree on the bank of a beautiful river nearby the village.

\+ Malini Metre

तस्मिन् संवसथे काचिद् रंगकारस्य चांगना ।
शुभसंस्कारयोगेन भगवद्भक्तितत्परा ॥३॥

(3) In that village stayed a Bhawasar lady who was full of devotion to the Lord due to her good sanskaras of previous birth.

पृथिव्यां भगवान् साक्षादनेकजीवमुक्तये ।
समागत इति श्रुत्वा जाता तद्दर्शनोत्सुका ॥४॥

(4) She was very eager to have the glimpse (Darshana) of the Lord when she heard the news that the Lord has taken birth for the good of many human beings

कदा पश्यामि नाथस्य सुन्दरं मुखपंकजम्
चिन्तयन्ती स्वकं पुत्रं सा दिदेश भृशातुरा ॥५॥

(5) When shall I be able to see the handsome lotus-like face of Shri Bhagavan, thinking thus, eager as she was asked her son thus.

सत्वरं याहि पाथेयं गृहीत्वा पुत्र मा चिरम् ।
उपायान् कोटिशः कृत्वा समभिज्ञाय वर्णिनम् ॥६॥

(6) O my son ! take this lunch-box, go immediately, delay not, recognize him by any means whatsoever.

आनय त्वं गृहे शीघ्रं नोचेन्मत्कुक्षिलज्जकः ।
आसीद् भगवतो भक्तः पिता ते धर्मतत्परः ॥७॥

(7) Bring him to our residence, otherwise I will think that you have been born a shame of me because your father was a devotee of the Lord and lived a dutiful life.

त्वमपि श्रीहरेर्भक्तो हरिस्मरणतत्परः ।
नागन्तव्यं गृहे श्रीशं विना ह्येकाकिना त्वया ॥८॥

(8) You are also a devotee of Shri Hari and do repeat His name daily. You should not come home without bringing with you the Lord.

अलब्धेश्वरमायान्तं वीक्ष्य त्यक्ष्यामि वै तनुम् ।
एवं कृतप्रतिज्ञां स्वां मातरं प्राह तत्सुतः ॥९॥

(9) If you come home without bringing with you the Lord, I shall commit suicide. Hearing thus the oath taken by the mother, the son said.

भगवानदास उवाच—

श्रूयतां मद्वचो मातः कथं जानाम्यहं विभूम् ।
ब्रूहि चिह्नानि नाथस्याभिज्ञानं येन मे भवेत् ॥१०॥

Bhagavandas said;

(10) O mother listen to me. How should I recognize the Lord, please tell me the signs through which I can recognize him.

जनन्युवाच—

शृणु तल्लक्षणानि त्वं प्रभोर्ज्ञानप्रदानि हि ।
यस्य दक्षिणपादाब्जे चिह्नानां नवकं स्थितम् ॥११॥

The mother said:

(11) Hear the nine signs for the recognition of the Lord. He bears these nine signs in his right foot.

स्वस्तिकं कमलं वज्रं ध्वजोजम्बूर्यवोऽङ्कुशः ।
ऊर्ध्वरेखाऽष्टकोणं च वामपादेऽथ सप्तकम् ॥१२॥

(12) They are Swastika, the Lotus, Diamond (vajra), the flag (Dhvaja), the Jambu, the Yava, the Ankush, the Urdhva Rekha (a line going upward) and Ashtakona (a geometrical figure with eight angles). His left foot bears the following seven signs.

त्रिकोणं गोपदं व्योम धनुर्मत्स्योऽर्धचन्द्रकः ।
कलशश्चेति जानीयाः पादचिह्नानि षोडश ॥१३॥

(13) A *triangle, the hoof of the cow, the rainbow*, the fish, the half-moon and a pot. Thus there are sixteen signs in both the legs of the Lord.

सच्छास्त्रोक्तैश्च तैश्चिह्नैर्भगवानभिधीयते ।
तद्देहस्य प्रतिच्छाया दृश्यते न कदाचन ॥१४॥

(14) The bearer of these *signs, it is laid down in* Satshastras (Scriptural texts) is known as God incarnate. His body is without shadow, when in light.

दीपादीनां प्रकाशो यच्छरीरे पारगो भवेत् ।
एतैः श्रीशमभिज्ञाय गृहमानय पुत्रक ॥१५॥

(15) His body is transparent and hence one can see the lamp placed behind Him. So my son, know the bearer of these signs as the Lord and bring Him home.

गन्तुकामं पतिं वीक्ष्य तत्पत्नी खिन्नमानसा ।
रुदती प्राह भो स्वामिन् वियोगं न सहे तव ॥१६॥

(16) On hearing this the wife of Bhagavanadas overpowered by sorrow, began to weep and said that she will not be able to bear the separation.

इतस्ततश्च भ्रान्त्वा वै ग्रामेषु गिरिषु वने ।
महाभयप्रदेऽरण्ये का गतिस्ते भविष्यति ॥१७॥

(17) What will be your plight when you will have to search in scattered over places, villages, mountains and forests inhabited by fierce animals?

यदा कृतप्रयासेन न लब्धो भगवांस्त्वया ।
भवेन्नैवागतिस्त्वेऽत्र ततो मे जीवितं वृथा ॥१८॥

(18) Inspite of your efforts, if you fail to trace the Lord, I presume that you will not return and my life will be in vain.

स्वदारवचनं श्रुत्वा स उवाच हरिं स्मरन् ।
प्रियेऽस्मिञ्छुभकार्ये नो रोदितव्यं त्वयाऽनघे ॥१९॥

पातिव्रत्यं यथा शुद्धं त्वदीयं मम मानसम् ।
मन्मातुरुत्तमा भक्तिर्भगवत्यखिलात्मनि ॥२०॥

संगमो भविता नूनमच्युतस्य मया सह ।
अस्माकं किं न जानीयात् सर्वज्ञः शुद्धभावनाम् ॥२१॥

(19-21) On hearing such words from his wife, with full faith in Lord he censured her and said "O beloved, sinless as you are, you should not cry at such an auspicious occasion. If you are really devoted to me, if my mind is pure and if my mother is really devoted intensely, then I am sure I will definitely see the Lord, for omniscient as he is, does he not know our pious intention? He does really know."

धैर्यमालम्ब्य यतस्व कालेनाल्पीयसा प्रभुम् ।
सह नीत्वाऽऽगमिष्यामि गृहेऽहं मानिनि ध्रुवम् ॥२२॥

(22) Honourable lady ! Be patient, I shall shortly come back with Lord, be assured.

इत्याश्वास्य च तां धीरो नमस्कृत्य स्वमातरम् ।
श्रीपतिं मनसि ध्यात्वा निर्ययो स्वपुराद् बहिः ॥२३॥

(23) Thus restoring the confidence of his wife, he bowed down to his mother and fixing his attention patiently on Shri Hari left the village.

तटे नद्याः समागम्य जलमुत्तरितुं यदा ।
इयेष सहसाऽपश्यच्छकुनानि शुभानि सः ॥२४॥

(24) He came to the river bank and was about to enter into the water he witnessed pious omens

भक्तेच्छापूरकस्तत्रस्थो ज्ञात्वा तद्भावनां हरिः ।
आजुहाव महाराजः प्रसन्नः स्वस्य शोधकम् ॥२५॥

(25) Shri Nilakantha Varni who was sitting there quickly responding to the wishes of his devotees saw the pious intention of his devotees and seekers became glad and called him near.

भ्रातः क्व यातुकामोऽसि किं ते मनसि वांछितम् ।
इहागच्छ त्वदीयेच्छा सफला हि भविष्यति ॥२६॥

(26) O brother! where are you going, what do you wish, come here, your wish will be fulfilled.

तच्छ्रुत्वा भगवद्वाक्यं समतिष्ठत् सुविस्मितः ।
मुहूर्तार्धं च तत्रैव विचारमकरोत् सुधीः ॥२७॥

(27) He became wonderstruck on hearing the words of the Lord and stopped going and began to think as he was intelligent.

कोऽयं तं नाभिजानामि कथं मन्नामवाचकः ।
तत्समीपं च गच्छामि निश्चित्यैवं जगाम सः ॥२८॥

(28) Who this person will be, I do not know. Does he know my name ? But let me go to him, deciding thus, he went to Him.

वर्णीन्द्रसंनिधौ नत्वा प्रोवाच सर्वशो निजम् ।
वृत्तान्तं स्वमनोऽभीष्टं निशम्य धर्मजोऽब्रवीत् ॥२९॥

(29) He saluted Nilakantha Varni and told every thing that was in his mind. On hearing him, the son of Dharma said.

शुभं भवतु ते वत्स वांछितार्थो भविष्यति ।
धन्योऽसि भगवत्प्राप्त्यै निर्गतो मातुराज्ञया ॥३०॥

(30) He blessed him and said, o son, your wish shall be fulfilled. I congratulate you as you obeyed your mother and are in search of Lord.

शुभभावेन तेऽत्रैव भविता संगतिः प्रभोः ।
उपविश्य क्षणं सौम्य पश्य मे पादयोस्तले ॥३१॥

(31) You will meet the Lord here and now by your pious wish. O gentleman, sit here and see the open feet of mine.

नदीमुत्तरतो भग्नकण्टके हस्तचापलात् ।
कण्टकोद्धारणे यत्नः कर्तव्यः सत्वरं त्वया ॥३२॥

32 I have treaded on many thorns while crossing the river (bare-footed as I was) please remove them all by the technique of your hand quickly.

ओमित्युक्त्वा तु शान्तोऽसौ गृहीत्वा पादयोस्तले ।
श्रीहरेः संविलोक्याथ विस्मयं परमं ययौ ॥३३॥

(33) He agreed to do the job and taking the bare feet into his hands began to see awe-struck,

लक्ष्मभिर्नवभिर्युक्तं सव्यपादतलं लसत् ।
निःसार्य कण्टकं सौख्याद् वामपादतलं ततः ॥३४॥

(34) His handsome right leg was full of nine signs. He carefully removed the thorns out of it and began to see the left one.

तत्रापि सप्तचिह्नानि वीक्ष्य हर्षसमन्वितः ।
अयं हि भगवान् साक्षादिति निर्णीतमानसः ॥३५॥

(35) There also he saw triangle and other seven signs and was much pleased. He decided that this is none else but the Lord incarnate.

कृतार्थः संजगादोच्चैः सर्वकल्याणकारकः ।
भगवानसि सर्वज्ञो मिलितस्त्वमहो मम ॥३६॥

(36) His mission was successful. Thinking thus he said: "Maharaja, you are omniscient and bestower of all good. I am fortunate that I happened to meet the Lord incarnate."

एहि मे सदनं तूर्णं जीवितं सफलं कुरु ।
मन्माता वांछति श्रीमद्-भवदीयपदाम्बुजम् ॥३७॥

(37) Please come immediately to my residence and fulfil our life-mission for my mother has always wished to remain at your lotus-like feet which confer good.

अधमोद्धारणे शक्तो भक्तेच्छापूरको भवान् ।
पावनं कुरुतामद्य तावकानां गृहं हि नः ॥३८॥

(38) You are capable enough to uplift the down-trodden and have always fulfilled the desires of your devotees. We have remained your servant always, please purify our residence by coming over there.

ज्ञात्वा तद्भावनां शुद्धां सह तेन ययौ हरिः ।
मुदितो भगवद्दासः पुरतो गृहमीयिवान् ।।३९।।

(39) Shri Hari, seeing his pious desire, began to walk with him. Pleased by this Bhagavanadas ran ahead to reach home to announce his arrival

जननीं प्राह वेगेन भगवानागतो गृहम् ।
निशम्य वचनं तत्तु सुधातुल्यं च तत्क्षणे ।।४०।।

सवधूर्बहिरागत्य ददर्श प्रांगणे स्थितम् ।
कमनीयस्वरूपं श्रीनीलकण्ठं कृपानिधिम् ।।४१।।

(40-41) He told his mother about the arrival of the Lord. On hearing these words oozing nectar immeditely the mother and the daughter-in-law came out and saw in the verandah Shri Nilakantha with face bright with light and full of grace like ocean.

+ दरिद्राणां दैन्यं शरणरहितानां प्रतिदिन-
मपाकर्तुं नित्यं विहितशुभजन्मा मखपतिः ।
घनश्यामो भूमा भुवनपरिपालनपर-
इछुर्पैयापुर्यां, मे हृदयकमले तिष्ठतु सदा ।।४२।।

(42) O Maharaja you have incarnated in human form to uplift those who have not yet submitted to you and who are steeped into poverty and indolence. O Lord you always pity the poor. You always bestow happiness on the presiding priests of Yajnas (sacrifices) and the worshippers in temples. All our miseries have disappeared on seeing your form dark as the monsoon cloud. You have taken birth in the town of Chhapaiya to protect the whole world and to show the path of truth as well as to grant the fulfilment of desired fruits of your devotees. You are unborn and infinite and yet your kindness to your devotees is unique. O Lord may your graceful form remain imprinted on our heart.

+ Shikharini Metre

लक्ष्मभिर्नवभिर्युक्तं सव्यपादतलं लसत् ।
निःसार्यं कण्टकं सौख्याद् वामपादतलं ततः ॥३४॥

(34) His handsome right leg was full of nine signs. He carefully removed the thorns out of it and began to see the left one.

तत्रापि सप्तचिह्नानि वीक्ष्य हर्षसमन्वितः ।
अयं हि भगवान् साक्षादिति निर्णीतमानसः ॥३५॥

(35) There also he saw triangle and other seven signs and was much pleased. He decided that this is none else but the Lord incarnate.

कृतार्थः संजगादोच्चैः सर्वकल्याणकारकः ।
भगवानसि सर्वज्ञो मिलितस्त्वमहो मम ॥३६॥

(36) His mission was successful. Thinking thus he said: "Maharaja, you are omniscient and bestower of all good. I am fortunate that I happened to meet the Lord incarnate."

एहि मे सदनं तूर्णं जीवितं सफलं कुरु ।
मन्माता वांछति श्रीमद्–भवदीयपदाम्बुजम् ॥३७॥

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मुदितो भगवद्दासः पुरतो गृहमीयिवान् ॥३९॥

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मपाकर्तुं नित्यं विहितशुभजन्मा मखपतिः ।
घनश्यामो भूमा भुवनपरिपालनपर-
श्छुपैयापुर्यां, मे हृदयकमले तिष्ठतु सदा ॥४२॥

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+ Shikharini Metre

इत्येवं प्रार्थनां कृत्वा कृतकृत्याऽभवत् स्वयम् ।
माता मनसि सन्तुष्टा प्रणनाम पुनः पुनः ॥४३॥

(43) The mother praying thus became fulfilled with unlimited joy of realization and began to pray repeatedly.

×धन्यं च वन्यं वपुराश्रितं त्वया
वृषात्मजेन प्रियदर्शनेन वै ।
कृशं शरीरं कृतमन्यहेतुतः
कदा मदारे करुणां विधास्यसि ॥४४॥

(44) O Lord *you have changed your body into that of a* forester fit for forest. You are *the son of Dharma, your Darshana* is delightful. *You have emaciated your body for the good of others. O the enemy of ego, shower grace on me too.*

इति श्रीहरिवनविचरणकाव्ये चतुस्त्रिंशः सर्गः ।

End of Canto XXXIV of "The Poem Shri Hari's Epic Journeys through the Forests."

+ धूलियामालिखेटीयभावसारप्रियासुतैः ।
पादचिन्हैर्विदित्वा सेवितः श्रीशोऽवताद्धि माम् ॥६८॥

LXVIII After coming to Dhulia Malegaon, Shri Hari fulfilled the wish of a Bhawasara lady who was devoted and wanted to see him. Her son while plucking thorns from the feet of Shri Hari recognized Him as Lord incarnate by locating the adequate signs, took him home and served him. May that Shri Hari always protect me.

इति चतुस्त्रिंशः सर्गः

:END OF CANTO XXXIV:

× Indravansha Metre
+ Anushtupa Metre

।। श्रीशाय नमः ।।

पञ्चत्रिंशः सर्गः

\+ चमत्कारात् स्वामी परिजनयुतायै वरमदात्
प्रजाता सोर्ध्वे जन्मनि झुमखरामालय इति ।
हरिः सद्भ्यश्चादिश्य चतुर उहेतून् सुखकरान्
सुपञ्चत्रिंशोक्तं तिवतिवृतमथागात् स सुरतम् ।।६९।।

CANTO XXXV

LXIX The Thirty-fifth Canto contains the following stories: Performing a miracle and showing it to Bhawasara lady, conferring boon on her, taking birth in Zumakhram's family, there he preached the doctrine of fourfold means to liberation in Vedanta and coversion of an ascetic to discipleship and then he came to Surat etc.

स्मेरास्यं भावगम्भीरमप्रतिच्छायविग्रहम् ।
मानुषं देहमाश्रित्य ह्यागतो भगवान् स्वयम् ।।१।।

The mother saw that His face was marked with smile and seriousness and that His body did not cast a shadow, therefore she decided that the Lord incarnate Himself has assumed human form and has come to her.

पृथिव्यां धर्मरक्षायै स्वानां मोक्षप्रदायकः ।
हर्षिता कृतकृत्यत्वात् प्रणनाम मुहुर्मुहुः ।।२।।

\+ Shikharini Metre

(2) The mother assured herself that the Lord incarnate Himself has come here with a view to protect Dharma and to confer liberation on His devotees. She became so much pleased that she bowed down to him repeatedly out of reverence and fulfilment.

स्नापयित्वा हरिं सम्यक् पूजयित्वा सुभावतः ।
पुष्पचन्दनधूपाद्यैः प्रार्थयामास धर्मजम् ॥३॥

(3) She bathed him with water nicely and performed pooja with intense devotion and with flowers, sandle-paste, incense etc. and began to offer prayers to the son of Dharma.

प्रोवाच नीलकण्ठोऽसौ मेघगम्भीरया गिरा ।
युष्माकं शुद्धभावेन दर्शनं दातुमागतः ॥४॥

(4) Shri Nilakantha said to them in a serene tone. Being pleased by their pure devotion He had come to grace them with Darshana

पुण्यकर्मवतां नित्यं दर्शनं मम शर्मदम् ।
एतावज्जन्मसाफल्यं लोके प्राप्तिर्हि मामिका ॥५॥

(5) Our darshana will confer good upon those engaged in holy actions. Our meeting with them is itself self-realization to them.

सुधामयं वचः श्रुत्वा प्रभोः प्रेमार्द्रचेतसा ।
भोज्यं विधाय सुस्वादु भोजयामास वर्णिनम् ॥६॥

(6) The mother hearing the speech of the Lord full of nectar prepared sweet dishes and began to feed him, with overwhelming devotion in her heart.

दीपकस्य करान् वीक्ष्य तद्देहे पारगामिनः ।
भगवल्लक्षणं दृष्ट्वा साऽऽजुहाव स्वबान्धवान् ॥७॥

(7) She could mark that the light of the lamps went through the transparent body of Shri Hari. Being convinced by the this sign that he is none other but the Lord incarnate she called her relatives.

लोकोपकारकारस्य साधुधर्महितस्य च ।
श्रीहरेर्दर्शने वाञ्छा स्यात् तदा मन्दिरे मम ॥८॥

(8) Come to my residence if you want to see Shri Hari who always does good to the dutiful and confers grace on people.

आगन्तव्यं जनैः सर्वैः सुकृतं भवतां यदि ।
नो चेद् वो भविता पश्चात्तापस्तद्गमने सति ॥९॥

(9) If you are really holy come, otherwise Shri Hari will go away and you will have to regret for the loss.

श्रुत्वा पौराश्च साश्चर्यं तद्वाक्यं मेनिरे मृषा ।
कौतुहलाय ते सर्वे समाजग्मुस्तदालयम् ॥१०॥

(10) On hearinig her, though thinking her to be wrong the village people came to her residence out of sheer curiosity.

स्वभक्तस्य वचः सत्यं कर्तुकामो हरिस्तदा ।
ददृशे शंखचक्राब्जगदायुक्तश्चतुर्भुजः ॥११॥

(11) With a view to reassure them of the truth of his devotee Shri Hari appeared to them in the form of Vishnu with four hands holding Shankh, Chakra, Gada and Padma.

प्राक्कर्मणां विपाकेन तेषां सत्संगमेन वा ।
साक्षाद् भगवतः प्राप्तिः संजाता पापनाशिनी ॥१२॥

(12) Due to their good deeds in previous birth and due to contact with Bhawasar family, the glimpse that they had, destroyed all their sins.

धन्याः स्मः कृतकृत्याः स्मो वदन्तो दण्डवन्मुहुः ।
प्रणेमुर्जगतां नाथं बहुमानपुरःसरम् ॥१३॥

(13) " We are really fortunate, our life-mission is fulfilled" saying these words repeatedly they saluted Shri Hari, the master of the world by falling prostrate at his feet.

ततः प्रोवाच वर्णीन्द्रस्तत्सेवाहृष्टमानसः ।
निष्कामभक्तिभावेन युष्माकं मोक्षदित्सया ॥१४॥

वरं ददामि यूयं वै त्रीणि ढंढाव्यदेशतः ।
न्योग्रोधनगरे रम्ये भावसारस्य जातितः ॥१५॥

(14–15) Pleased by the service of Bhawsara devotees Shri Hari said "As a reward for your self-less devotion and for your liberation I confer a boon on all of you three that you will have your next birth in the beautiful city of Vadnagar in Dhandhavya region in Bhawsar caste.

झुम्खरामगृहे जन्म सम्प्राप्य भक्तितो मम ।
विधूय पुण्यपापानि यास्यथाक्षरधामनि ॥१६॥

(16) Being born at Zumakhram's house by your devotion to me, with your good and bad deeds being washed away you will attain to Aksharadhama.

इत्येवं वरदानेन कृतार्थानां हरिर्गृहे ।
ददानः परमं ज्ञानमुवास वासरत्रिकम् ॥१७॥

(17) Shri Hari stayed with this family for three days giving them best knowledge as they had become self-realized due to the boon conferred on them.

कष्टतो निर्गतः सोऽ्थ ततो धर्मपुरं गतः ।
तत्रविश्रामशालायां न्यवसद्धर्मनन्दनः ॥१८॥

(18) Shri Hari, the son of Dharma, set out and came to Dharampur where he stayed in a pilgrim place

मुमुक्षुधर्ममापन्नः साधुरेकः समागतः ।
संविलोक्य विभुं ज्ञात्वा पप्रच्छ प्रांजलिर्नमन् ॥१९॥

(19) There a saint desirous as he was for liberation seeing Shri Hari and recognizing him asked with folded hands.

कीदृशं विद्यते स्वामिन्नात्मनो हि स्वरूपकम् ।
तज्ज्ञानं येन जायेत तद् वक्तुं मे प्रभोऽर्हसि ॥२०॥

(20) O Swamiji! tell me about self-knowledge and the means through which it can be attained.

निशम्य साधुना पृष्टं भक्तमोक्षप्रदो हरिः ।
उवाच स्मयमानस्तं श्रुत्यर्थग्रथितं वचः ॥२१॥

(21) On hearing the words of that saint Shri Hari, the bestower of liberation to his devotees, smiled a little and spoke words full of Vedic significance.

श्रूयतां भो साधुवर्य–आत्मा सत्योज्ञानमयोऽनन्तो ।
निष्कलंको निष्क्रियो निरवद्यः शान्तो निरञ्जनश्चास्ति ॥२२॥

(22) Oh best among the saints, listen, the Self is real, is of the form of knowledge, is infinite and without any blemish, calm and also without the veil of Maya.

तस्य यथावज्ज्ञानं तु—अयमात्माब्रह्म प्रज्ञा-
नमानन्दंब्रह्म, तत्त्वमसि, अहं ब्रह्मास्मि,
एष त आत्माऽन्तर्याम्यमृतः । स यश्चायंपुरुषे
यश्चासावादित्ये स एकः । प्रज्ञा प्रतिष्ठा
प्रज्ञानं ब्रह्म, विज्ञानमानन्दं ब्रह्म, सत्यंज्ञान-
मनन्तं ब्रह्म, स एवमेव पुरुषो ब्रह्म, सर्वं
खल्विदं ब्रह्म, एकमेवाऽद्वितीयं ब्रह्म, इत्यादि
द्वादशमहावाक्यविचारेण भवति ॥२३॥

(23) Its real knowledge can be had by understanding the mystic significame of the twelve great sentences like "Tat Tvam Asi" (that thou art) etc. from the true Guru.

The indwelling spirit (Antaryami) or the Lord is thy self. The spirit residing in Atma or self and in the sun is one and the same. Prajna (knowledge) is without change and Brahma resides there as essence of knowledge. Brahma is of the form of Bliss (Anand) born out of Vijnana (specific knowledge). Brahma is of the form of Satya (Existence), Knowledge (Consciousness) and Bliss (Anand). In the same way Purushottama is Brahma. This is all particular Brahma. Brahma is in and by itself and there is nothing else.

तेन बहुजन्मार्जिताज्ञानं समूलं नश्यति,
तद्वाक्यार्थविचारेण—शक्तिस्तु यथार्थं
श्रवण-मनन-निदिध्यासनत आगच्छति ॥२४॥

(24) The understanding of Mahavakyas (Significant sentences of Upanishads) destroys ignorance gathered together from many births. By hearing, thinking and meditating on these sentences one can know as much meaning as he is capable of understanding them.

ततस्त्रिकप्राप्तिपूर्वक आत्मसाक्षात्कारो भवति ।
तथा सतिलोके न किमपि ज्ञातव्यमवशिष्यते ॥२५॥

(25) After attaining right hearing (Shravana), reflecting (Manana) and meditating (Nididhyasana) one realizes one's own Self after knowing which nothing is left unknown.

किं च व्यवहारदशायां–मरीचितोयवन्मि-
थ्यात्वानुभवे तदनु सत्यं, नित्यं, निर्विकारं
परं, ह्यात्मस्वरुपं, सहसा लक्ष्यीभवति ॥२६॥

(26) In practical life when one experiences the ficticious nature of the world (Samsar) like the experience of water in a mirage then immediately one knows the Self associated with it as real, eternal, changeless and pure.

तत्र तावत्–श्रुतिस्मृत्युपपादितस्वधर्माचरण-
पूर्वकं परमात्मभक्त्योधसच्छास्त्राणि सत्पुरुप-
मुखात् सश्रद्धः शृणुयात् तच्छ्रवणम् ॥२७॥

(27) That is called "Shravana" or right hearing when one hears holy Scriptures from a holy person leading to the observance of one's duties laid down by the Vedas and "*Smritis*" (Scriptures) increasing devotion to the Lord.

तत्त्वदर्शितसत्पुरुपद्वारा श्रुतं तत्तु संशय-
निरसनपूर्वकं युक्तिप्रमाणसहितं सहेतुकं
मनसिइदमेवास्ति ह्येतन्न्यायपथ्येति विचारणा "मननम्" ॥२८॥

(28) "Manana" is that through which one becomes firmly rooted in the faith that whatever philosophy he has heard from the right guide is doubtless, well arranged with reason and hence reliable, definite and without any change.

एवमनवरतं विचारशीलो भूत्वा तद्विरोधिवास-
नोद्भूत–जगत्संकल्पजालमात्मबलासिना छित्त्वा
शुद्धसत्त्वः सन् परमात्मना सहात्मनो ब्रह्म-
साधर्म्यदृढीकरणं "तन्निदिध्यासनम्" ॥२९॥

(29) "Nididhyasana" is called that by which one is rooted in the firm faith that his desired *deity* (Ishtadeva), God and Brahma are with common character (identical) and that one should therefore constantly think this to be as such removing all obstacles born out of desire for wordly objects with the strength of his Self (Atma) increased due to its purification. It is laid down in the Scriptures that "by suppressing the mental modifications (Vrittis) leading to heterogeneous (objects with opposite nature) and by turning them to flow towards homogeneous (self or the same nature) is known as Nididhyasana or meditation.

तथा निदिध्यासनबलेन वासनात्मकं लिंगशरीरं
व्युदस्य स्वात्मानो ब्रह्मसाक्षात्कारो भवति ॥३०॥

(30) By the strength attained through *meditation* (Nididh-yasana) one should cast asunder fully and finally the subtle body (Linga Sharira) and (being free from subtle desire) realize the form of one's own· Parmatma.

ब्रह्मस्थितिदार्ढ्याय वेदान्तविहितसाधनचतुष्कं
गृह्णीयात्–तद् यथा (१) नित्यानित्यवस्तुविवेकः
(२) शमो दम उपरतिस्तितिक्षा श्रद्धा
समाधानमिति सद्गुणषट्कम् ॥३१॥

(३) प्राकृतवस्तुवैराग्यं (४) मुमुक्षुत्वं । एभिः
साधनैः सुप्रसिद्धो भूत्वा निर्विकल्पस्वभावो
योगशास्त्रवर्त्मना परमात्मना सह युञ्ज्यात् ॥३२॥

(31-32) To stabilise oneself rooted in Brahma (Brahmasthiti) and to streghthen it, one should resort to the following four means prescribed by Vedanta.

The first among them is (1) to discriminate between what is eternal (Nitya) and what is transient (Anitya), (2) To cultivate the virtues of Shama, (formation of good habits) Dama (suppression of evil desires) Uparati, (withdrawal from sensuous objects) Titiksha (cultivate inclination to good objects) Shraddha (faith) and Samadhana (Compromise or satisfaction) (3) To cultivate dispassion (or non-attachment to illusory objects of sensuous desire leading to delusion) and (4) To cultivate ccrciously the desire for liberation (Mumukshutva). By these four means one should fix oneself in the well-known posture of Brahma (Brahmisthiti) being free from intruding thoughts and being united with the help of yoga. This is known as Brahmisthiti.

एवं वर्णिप्रोक्तमोक्षसाधनं श्रुत्वा कृतार्थः
सन् स साधुः कृतपरीक्षः श्रीहरेः शिष्यो बभूव ॥३३॥

(33) After listening to the discourse on the right means of liberation from Shri Nilakantha Varni, that saint became satisfied in his examination and hence became a disciple of Shri Hari.

परमकृपालुर्हरिरपि तस्मै स्वैश्वर्यबलेन दिव्यं
ज्ञानं दत्त्वाऽनेकजीवकल्याणं कर्तुकामो निर्गत्य
ततः सुरतनगरं जगाम ॥३४॥

(34) The graceful Shri Hari by the supernatural powers conferring superior knowledge on him started from there and and with a view to relieve the souls and to do good to them came to Surat.

+ श्रुतं मया श्रीपतिपूजया सदा
सदातनं दुःखमितो गमिष्यति ।
तदा पुरा भक्तहितं कृतं त्वया
प्रदीयतां दर्शनमीश मे मुदा ॥३५॥

+ Vansashtha Metre

(35) O Lord be pleased with me and give me your Darshana. I have heard that by the worship of Shri Hari my pangs of the cycle of birth and rebirth will be removed. You have always done good to your devotees.

इति श्रीहरिवनविचरणकाव्ये पञ्चत्रिंशः सर्गः॥

End of Canto XXXV of "The Poem of Shri Hari's Epic Journeys through the Forests."

× भावसारवनितादिजन्म यद् वैदिकोपदिशतिं चकार यः ।
प्राप वै सुरतमीश्वरेश्वरो मां स वै दिशतु मोक्षसाधनम् ॥७०॥

LXX May Shri Hari who preached the significance of Vaidic Mahavakyas (great sayings of the Vedas) to Bhawasara lady and her relatives and converted to his discipleship and moved to Surat preach me also about the means of liberation.

इति पंचत्रिंशः सर्गः

: END OF CANTO XXXV :

× Rathoddhata Metre

।। श्रीशाय नमः ।।

षट्त्रिंशः सर्गः

+ तापीनद्यां त्वागतं दण्डिहंसं शिष्यं
कृत्वाऽयाद् भृगुक्षेत्रमीशः ।
रेवां स्नात्वा नागरेभ्यश्च षट्त्रिंशे
प्राहाऽयं भोगरूपं तु चौरम् ।।७१।।

CANTO XXXVI

LXXI The Thirty-sixth Canto contains the following stories: Shri Varni took bath in the river Tapti, there he preached a sanyasi with staff and converted him to his discipleship, from there he came to Broach, *bathed in the river Narmada and in Ashram of* Bhrigurishi preached the gospel of a thief in the form of deep seated inclination to objects etc.

तत्र तापीनदीतीरे गत्वा स्नानं चकार सः ।
तले न्यग्रोधवृक्षस्य स्वासनं विदधे ततः ।।१।।

(1) Shri Hari took bath in the river Tapti and took seat under a bunyan tree.

तदानीमेक आयातः संन्यासी कामलम्पटः ।
विषयासक्तचित्तं तं समालोक्य बहिर्मुखम् ।।२।।

(2) At that time, there came an ascetic who was acting against the path of duty due to his mind being overpowered by inclination to the sexual desire and desire for worldly objects.

+ Shalini Metre

अधमोद्धारकामोऽसावाजुहाव निजान्तिके ।
उपावेश्य ददौ तस्मै विज्ञानं कामशांतनम् ॥३॥

(3) Shri Hari, the uplifter of the fallen called him near, asked him to sit and bestowed knowledge which destroys sexual desire.

भो दण्डिन्न् श्रूयतां मे तद् वचनं मोक्षदायकं ।
चित्तशान्तिकरं सद्यः पापेध्मदाहकं नृणाम् ॥४॥

(4) Sanyasin, listen to my words capable enough of destroying and reducing to ashes the wood of sins and immediately restoring the mind to peaceful state.

चतुर्थाश्रममाश्रित्य मोक्षद्वारैकसाधनम् ।
सुखं वैषयिकं ये तु कामयन्ते नराधमाः ॥५॥

(5) He is worst among men who after being initiated into the fold of sanyasins desires to enjoy sensuous pleasures.

वान्ताशिनो हि विज्ञेयाः पापिनो लोकवंचकाः ।
निरयाभिमुखास्ते वै श्रेष्ठाश्रमविदूषकाः ॥६॥

(6) They are sinful imposters misguiding people and thriving on that which has been vomitted by others. They deserve to be sent to hell for thev bring blame on the best Ashrama like sanyasa through their behaviour.

ग्राम्यकं सुखमासेव्य मूढा जन्मनि जन्मनि ।
आशापाशशतैर्बद्धास्ततो यान्त्यधमां गतिम् ॥७॥

(7) The fools they are who by worshipping gross pleasures become subject to the cycle of birth and rebirth and go to downward path.

चिन्तामणिसमं देहं मानुषं प्राप्य दुर्लभम् ।
अक्षय्यसुखभोगाय वैराग्यं समुपाश्रितः ॥८॥

(8) Therefore after getting the human life which like possession of chintamani jewel, resorting to dispassion one should work for the attainment of eternal happiness.

सर्वतः काममूलानि समुन्मूल्य प्रयत्नतः ।
हरिमाराधयेद् येन निष्पापो मोक्षमाप्नुयात् ॥९॥

(9) By sustained effort uprooting inclination to all objects one should devote oneself to Lord so that one may become free from all sins and attain liberation.

तथैव वहवो दोषाः काममाश्रित्य संस्थिताः ।
अपाराम्बुनिधानं हि वारिधिरेव नापरम् ॥१०॥

(10) There are other weaknesses which obstructing the devotion reside under the shelter of inclination and as all water ultimately resides in ocean, the inclination is an abode of all weaknesses.

क्रोधश्च मत्सरो मानो निर्लज्जत्वं तथैव च ।
असत्यभाषणं शश्वद् अयशो बुद्धिभ्रष्टता ॥११॥

(11) The major among all weaknesses are anger (Krodh), ego, hypocrisy (Matsar) shamelessness, untruth, dishonour and misdirected intelligence etc.

अपमृत्युभयं क्वापि शत्रुवत्सुहृदो जनाः ।
कामशत्रुः स हन्तव्यः सर्वज्ञानविनाशकः ॥१२॥

(12) The person inclined to sexual pleasures always suffers from the fear of untimely death and considers his well-wishers as enemies. Therefore one should destroy sex-desire (kama), the destroyer of all knowledge.

दुरासदं च तं शत्रुं न हत्वा ज्ञानिनोऽपि ये ।
अपवर्गपथाद् भ्रष्टा भूत्वा याता हि लाघवम् ॥१३॥

(13) Those who are devoted to knowledge if they do not conquer Kama (sex-desire) which is very difficult, detract themselves from the path of liberation and go downward.

विभावसुर्निशानाथो वरुणो हंसवाहनः ।
मघवा सौभरिश्चैलो नारदो वाक्पतिस्तथा ॥१४॥

महान्तोऽपि च ते सर्वे कामाच्चलितमानसाः ।
किमुतान्ये च ये जीवा मोहपाशवशं गताः ॥१५॥

(14–15) Agni, Chandra, Varuna, Brahma, Indra Saubhari, Ailraja Narada, Brihaspati, all of them were great but they went away (from the path of liberation) due to kama (sex-desire) then what to talk of the soul bound on all sides by the ropes of delusion?

तस्मात् सर्वप्रयत्नेन मोक्षद्वारविरोधकृत् ।
हातव्यः सर्वथा कामो मोक्षेच्छा यदि वर्तते ॥१६॥

(16) Therefore one should abandon that kama (sex-desire) which is opposed to liberation if one wants to attain liberation.

आश्रुत्य श्रीहरेर्वाक्यं स्वपापौघमनुस्मरन् ।
प्रभीतः सहसा दण्डी पपात श्रीशपादयोः ॥१७॥

(17) On hearing this sentence from Shri Hari, the sanyasin remembered all his sins together and frightened by them, he laid himself prostrate at the feet of the Lord.

पश्चात्तापं प्रकुर्वाणं शरणागतवत्सलः ।
धर्मजः पाययामास स्वपीतं वारि पापहृत् ॥१८॥

(18) The son of Dharma who always protects those who submit to him, seeing him repenting gave water as prasadi (as a token of his grace) with a view to destroy his sins.

तदीयशिरसि न्यस्य हस्ताब्जे निजके ततः ।
वासनामशुभां तस्य चकार भस्मसाद्धरिः ॥१९॥

(19) Shri Hari placed both of his hands on his head and reduced his evil desires to ashes.

सुशान्तोऽसौ सदा शिष्यो बभूव वर्णिनस्तदा ।
तस्मै दत्वाऽऽशिषोऽगच्छद् भरुचाख्यं पुरं प्रभुः ॥२०॥

(20) Calm as he was, that sanyasin then became permanent disciple of Shri Nilakantha. Lord blessed him and came to Broach.

वहन्तीं तत्र पापघ्नीं सरितं नर्मदां विभुः ।
मनोज्ञपादपैर्जुष्टां नानापक्षिनिनादिताम् ॥२१॥

विलोक्य विधिवत् तत्र सस्नौ प्रेम्णा वृषात्मजः ।
सुपवित्रे भृगुस्थाने स्थितिं चक्रे सतां पतिः ॥२२॥

(21-22) There in the holy river Narmada beautiful as it looked because of trees on its banks, full of various sounds of the birds and which is wellknown for destroying sins, Shri Hari, Son of Dharma took bath in accordance with the procedure laid down in Scriptures and took shelter in holy Ashram of Bhrigu

दृष्ट्वा नागरिका रूपमद्भुतं वर्णिनो मुदा ।
आगत्य संघशस्तत्र प्रणम्योपाविशन् विभुम् ॥२३॥

(23) The people of city coming there seeing wonderful form of Shri Nilakantha Varni gathered in a crowd being pleased at his sight saluted him with folded hands and took seat near Shri Hari.

(13) Those who are devoted to knowledge if they do not conquer Kama (sex-desire) which is very difficult, detract themselves from the path of liberation and go downward.

विभावसुर्निशानाथो वरुणो हंसवाहनः ।
मघवा सौमरिश्चैलो नारदो वाक्पतिस्तथा ॥१४॥

महान्तोऽपि च ते सर्वे कामाच्चलितमानसाः ।
किमुतान्ये च ये जीवा मोहपाशवशं गताः ॥१५॥

(14–15) Agni, Chandra, Varuna, Brahma, Indra Saubhari, Ailraja Narada, Brihaspati, all of them were great but they went away (from the path of liberation) due to kama (sex-desire) then what to talk of the soul bound on all sides by the ropes of delusion?

तस्मात् सर्वप्रयत्नेन मोक्षद्वारविरोधकृत् ।
हातव्यः सर्वथा कामो मोक्षेच्छा यदि वर्तते ॥१६॥

(16) Therefore one should abandon that kama (sex-desire) which is opposed to liberation if one wants to attain liberation.

आश्रुत्य श्रीहरेर्वाक्यं स्वपापौघमनुस्मरन् ।
प्रभीतः सहसा दण्डी पपात श्रीशपादयोः ॥१७॥

(17) On hearing this sentence from Shri Hari, the sanyasin remembered all his sins together and frightened by them, he laid himself prostrate at the feet of the Lord.

पश्चात्तापं प्रकुर्वाणं शरणागतवत्सलः ।
धर्मजः पाययामास स्वपीतं वारि पापहृत् ॥१८॥

(18) The son of Dharma who always protects those · submit to him, seeing him repenting gave water as pras⁻ a token of his grace) with a view to destroy his sins.

शान्तिस्तु विद्यते साक्षान्नारायणपदाश्रयात् ।
अन्यत्रादिमसौख्यं यत् परिणामे भयावहम् ॥३०॥

(30) The peace can only be obtained by submitting at the feet of the Lord. Without this, the happiness which he seeks is like the one that gives peace in the beginning but ultimately leads to great dangers.

विषयेन्द्रियसंयोगाज्जातं सौख्यं भयार्तिदम् ।
विपश्चिन् नश्वरं पश्यन् सर्पवद् दूरतस्त्यजेत् ॥३१॥

(31) The happiness generated out of the contact of sense organ with its object is giving fear and distress, therefore the learned thinking it to be transient keep it always away like a poisonous serpent, and keep themselves away from it.

आगमापायिनोऽनित्यान् भोगान् प्राकृतिकान् बुधः ।
संलक्ष्य स्वात्मनः क्षेममन्विच्छन् हरिमाश्रयेत् ॥३२॥

(32) The happiness derived from the enjoyment of illusory objects come and go as they are subject to destruction. Thinking thus, the wise who always desire good of the self submit to the Lord.

भोगचौरा नरान् सर्वानज्ञानारण्यके स्थिताः ।
विलुट्यात्मबलं वित्तं गृह्णन्ति चिरसम्भृतम् ॥३३॥

(33) The attachments to objects are like thieves hidden in the forest of ignorance. They plunder the wealth of the souls in the form of self-power which is gained with great effort.

ततो वर्णी विनिर्गम्य देवाणं पुरमाप्तवान् ।
तत्रत्यानां हितार्थं च धर्म्यां वाणीमुवाच ह ॥३४॥

(34) Then Shri Varni Maharaja set out and came to *Devanpur and delivered speech preaching the adherence to the path of duty (Dharma) for the good of the devotees of* the Lord.

भगवन्तं गृहे नित्यं संस्थाप्य कुरुत स्वयम् ।
पूजनं भक्तियुक्तेन चेतसा भजनं तथा ॥३५॥

(35) O devotees, always worship Shri Hari in your own house with great devotion and prayer, installing him there.

लक्ष्मीरपि तदा गेहे स्थास्यति सुखदा सदा ।
तेन भुक्तिश्च मुक्तिश्च भवतां नात्र संशयः ॥३६॥

(36) The Laxmi (the goddess of wealth and Vishnu's consort) of her own will forever stay in your house giving all happiness and because of her you will not only enjoy spiritual *pleasure (Bhukti)* but also, *without* any doubt *will* ensure liberation.

नारायणो वसेद् यत्र लक्ष्मीस्तत्रैव तिष्ठति ।
तस्माद् हरिं समाश्रित्य वर्तनीयं शुभाशयैः ॥३७॥

(37) Laxmi always dwells there where Narayana dwells. Therefore with pure inclination stbmitting to Shri Hari, one should worship Him.

नारायणं तिरस्कृत्य येऽर्चयन्ति श्रियं मुधा ।
ते वराकाः क्षयं यान्ति दुःखपुञ्जेन दग्धकाः ॥३८॥

(38) Those who disregard Narayana and worship Laxmi court disaster and destroy themselves Therefore always pray and worship Narayana.

+निशम्य तत्त्वं प्रभुणोदितं जना
जाताः कृतार्था हरिसंगमात् तदा ।

शिष्या बभूवुर्वृषनन्दनस्य ते
केचित्तदीयं स्मरणं च चक्रिरे ॥३९॥

(39) On hearing the philosopical speech delivered by Shri Hari, they became fulfilled in their mission by his contact, some of whom became the disciples of Shri Nilakantha Varni, the son of Shri Dharma, and some remembered his sterling qualities.

इति श्रीहरिवनविचरणकाव्ये षट्त्रिंशः सर्गः ।

End of Canto XXXVI of "The Poem of Shri Hari's Epic Journeys through the Forests."

+ Vanshastha Metre

+दण्डिनं समकरोन्निजशिष्यं नागरानुपदिदेश विरागम् ।
योऽकरोन्निजपदाश्रयमाप्तान् स त्वकाममिह मां वितनोतु ॥७२॥

LXXII

May Shri Hari who preached gospel to Sanyasi and made him His disciple, preached the citizens of the dispassion (Vairagya) and discipled them, preached the gospel of abandoning the thief in the form of attachment to the men in the hermitage of Bhrigu, set me free from attachment.

\+ Rathoddhata Metre

इति षट्त्रिंशः सर्गः

: END OF CANTO XXXVI :

॥ श्रीशाय नमः ॥

सप्तत्रिंशः सर्गः

+कृष्णदासगेहेत्वगाद्धरिर्दिव्यतां जनेभ्योऽत्यदर्शयत् ।
नावलीमुपायाच्च लालदासोऽर्चयत्त्विदं त्रिंशसप्तके ॥७३॥

CANTO XXXVII

LXXIII The Thirty--Seventh Canto contains the following stories: He came to Bochasana and stayed on the farm of Kanadasa. Kanadasa knew him through invisible voice. He performed miracle before inhabitants of the village, showed them his spiritual form, then came to Navli, he attended the dinner of Brahmins and Laladas offered worship to the Lord.

नीलकण्ठस्ततो यात्वा बोचासणपुरं गतः ।
कृष्णदासस्य वैश्यस्य क्षेत्रे स्थानमथाकरोत् ॥१॥

(1) Shri Nilakantha Varni set out from there and came to Bochasana and stayed on the form of Kanadasa Patel.

स्नातुमभ्याययौ कूपं तत्रस्थं च जगद्गुरुः ।
तज्ज्ञापनाय खे वाणी समभूद्धि निजेच्छया ॥२॥

(2) Shri Hari went to a well nearby for taking bath. An invisible voice announced this fact.

+ Rukmavati Metre

शुश्राव कृष्णदासस्तां निजालयगतः स्फुटाम् ।
गच्छाशु वैश्यवर्य त्वं स्वक्षेत्रे तरसाधुना ॥३॥

(3)Kanadas who was at home heard the voice saying, "O Vaishaya, go to your farm quickly just now."

आयातो भगवान् साक्षात् त्वदीयं श्रेय आवहन् ।
स्नानं करोति कूपेऽसौ ततो यास्यति सत्वरम् ॥४॥

(4) The Lord incarnate has arrived there to do good to you. He is taking bath at your well and will set out soon after taking bath, be quick and go.

विस्मितः संबभूवासौ कृष्णदासोऽतिहर्षितः ।
उत्थितस्तत्क्षणात् प्राह मातरं मधुरं वचः ॥५॥

(5) Kanadasa though bewildered became glad, got up immediatly and said to his mother in sweet tone.

शीघ्रमायाहि भो मातः क्षेत्रे नो भगवान् स्वयम् ।
कृत्वा तद्दर्शनं प्रेम्णाऽऽनेष्यामो गृहमच्युतम् ॥६॥

(6) O mother come to our farm quickly, the Lord has arrived there, we shall have his Darshan, we shall bring him home with affection.

श्रुत्वा पुत्रवचोऽभीष्टं सुधातुल्यं जगाद सा ।
संकल्पोऽकारि भो प्रातर्विप्राणां भोजनाय च ॥७॥

(7) On hearing his words oozing nectar, she said that she has decided that morning to invite Brahmins for dinner.

भोजनं कारयामीह तदर्थं समयोचितम् ।
स्वयं त्वमेकलो गच्छ भक्तभावज्ञ ईश्वरः ॥८॥

(8) I am busy preparing food, so you go alone. Lord knows the working of the mind of his devotees.

आयास्यति त्वया सार्धमस्माकं सद्मनि ध्रुवम् ।
तथेति नमनं कृत्वा जनर्नीं प्रययौ मुदा ॥९॥

(9) He will certainly come with you to our home. On hearing this from his mother, Kanadasa saluted her, became glad, and set out for the farm.

क्षेत्रं जगाम यत्रास्ते मुकुन्दो जगदीश्वरः ।
कर्णाकर्णि वचः श्रुत्वा मनुष्याः पुरवासिनः ॥१०॥

(10) He went to the place where, the Lord, graceful to confer liberation on him, had taken seat in the farm. Other persons of the village knew about this from one another.

दर्शनं कर्तुकामास्ते प्रभोः शीघ्रं समाययुः ।
करुणासागरः श्रीशः प्राक्तनैः शुभकर्मभिः ॥११॥

(11) They too came to the farm for having the glimpse of the Lord as they were fortunate due to the good deeds of their previous birth.

तदीयानैश्वरं रूपं दर्शयामास सर्वतः ।
अनेकैर्व्योमयानैश्च चेष्टितं विद्युता समम् ॥१२॥

(12) The Lord Shri Hari, ocean of grace as He was, showed them his spiritual form radiating light on all sides as if from and attended by aeroplanes of many gods.

नैकरूपं च शान्तं च भक्तानुग्रहकारकम् ।
आनन्दजलधौ मग्नाः पौरा येऽत्र समागताः ॥१३॥

(13) Many citizens of their city, when they saw multi-faced divine form, which was calm and showering grace to devotees became immersed in the ocean of delight.

ऊचुस्ते कृष्णदासं नो समर्थाः कान्तिसंयुतम् ।
रूपमेतद्धरेर्द्रष्टुं वयं हि चर्मनेत्रकैः ॥१४॥

(14) They said to Kanadasa that they are unable to bear the light of the Lord with their mortal eyes.

उपसंहृत्य तत्तेजः सामान्यां मानुषाकृतिम् ।
दर्शयेद् भगवानत्र तन्नः क्षेमकरं भवेत् ॥१५॥

(15) Therefore if the Lord shows his human form containing his spiritual light (which they could not bear), it would be good for them.

निशम्येति हरिः सद्यो विमानावलिसंकुलम् ।
लीनं चकार तत्तेजो स्वरूपं दिव्यविग्रहम् ॥१६॥

(16) On hearing them thus speaking, the Lord contained his spiritual form attended by many gods with aeroplanes (Vimans) and assumed the form of Brahmachari.

ततो हर्षमतीवापुर्जनाः संप्रेक्ष्य वर्णिनम् ।
दण्डवत् प्रणताः सर्वे प्रार्थयामासुरीश्वरम् ॥१७॥

(17) On seeing the Brahmachari form of the Supreme Lord all became delightful, fell prostrate and began to pray.

कृष्णदासोऽब्रवीत् स्वामिन् कृपां कृत्वा ममोपरि ।
आगत्य मद्गृहेऽद्यैव सनाथान् कुरु मामकान् ॥१८॥

(18) Kanadasa prayed, "Lord, have grace on me, come to my residence and be the master of my family."

ओमित्युक्त्वा महाराजः सह तेन ययौ गृहम् ।
हर्षयञ्जननीं तस्य स्नानं चक्रे ततः पुनः ॥१९॥

(19) Lord agreed and attended by Kanadasa went to his residence and delighting mother, Shri Hari again took bath.

काष्ठपीठोपविष्टः सन् भोजनाय मखेश्वरः ।
पत्रावल्यां स्थितान् स्वादुमोदकाञ्जगृहे मुदा ॥२०॥

(20) He took a seat on wooden seat and even though he was himself the presiding priest of sacrifice (Yajna) accepted with delight sweet balls offered to him with love in the plate prepared out of leaves.

ग्रासमेकं जग्धाऽसाथ बुभुजे न ततः परम् ।
जननी बहिरागत्य कृष्णदासस्य सब्रतः ॥२१॥

(21) He took a morsel out of it and stopped whereupon the mother of Kanadasa came out of the house and said.

प्रेमगद्गदया वाचा विलोक्योवाच सत्पतिम् ।
कथं नात्सि भवानल्प-भोजनं किमपेक्षते ॥२२॥

(22) With the voice chocked with emotion she asked why he was not taking sweet balls. If he has no taste for them, she may manage for something else of his taste.

कथयस्व यथेष्टं ते भोजयिष्यामि भावितम् ।
वर्णिराट् पुर्णकामोऽपि मानुषं चरितं तदा ॥२३॥

(23) On hearing that she is ready to prepare anything which he liked the most, though He was purnakama, Lord with a view to do good to her, acted like an ordinary human being.

दर्शयन् महिषीदुग्धं ययाचे कामधुक् स्वयम् ।
मध्याह्नसमये सापि हर्षनिर्भरमानसा ॥२४॥

दूदोह महिषीं तूर्णं क्षीरं तस्मै न्यवेदयत् ।
धर्मजो भावनां शुद्धां तदीयां वीक्ष्य हर्षितः ॥२५॥

(24-25) He demanded buffalo milk for dinner. Being overpowered by delight, even though it was noon she immediately milked the buffalo and offered milk to Shri Hari. The son of Dharma was much pleased by pure emotion of her.

क्षीरौदनं च संमेल्य बुभुजे भोगदायकः ।
दत्त्वाशिषः पराः श्रीशो भुक्तिमुक्तिफलप्रदाः ॥२६॥

(26) The Lord feeder of all as he is mixed rice with milk ate it and conferred on them the best pleasures of this world as well as those of the other world

तत्त्वज्ञानं च सन्तुष्टस्तेभ्योऽदाद् भक्तवत्सलः ।
निर्गतः स्वेच्छयाऽगच्छन् नावलीनगरं ततः ॥२७॥

(27) Devoted to his devotees as Shri Hari is, He preached them the philosophy too and setting out from there came to Navali village.

लालदासाभिधस्तस्य ग्रामणीः पुत्रकाम्यया ।
महीनद्यास्तटे विप्रान् भोजनायाजुहाव सः ॥२८॥

(28) The head of the village Patel Laladasa had invited some Brahmins for dinner on the bank of the holy river of Mahi with a view to get son.

तदाकर्ण्य तदीयान् हि पूर्णीकर्तुं मनोरथान् ।
तदन्तिकमुपेयाय तदानीं भक्तिनन्दनः ॥२९॥

(29) On hearing this, Shri Hari with a view to fulfil the desire of Laladasa went near him.

दृष्ट्वा तं देवदेवेशं लालदासो द्विजैर्युतः ।
संमाननां चकारोच्चैः प्रणम्य च पुनः पुनः ॥३०॥

(30) On seeing Shri Hari the God of gods he is, along with Brahmins respectfully fell prostrate at his feet and honoured him very much.

पूजनं विधिवत् कृत्वा भक्तिभावसमन्वितः ।
भोजितं परमान्नेन श्रेष्ठासनविराजितम् ॥३१॥

(31) He out of devotion performed poojan as prescribed in the Scriptures, offered best dinner and offered best seat to sit upon.

+ अनेकदेवा दधतु प्रभावं
कामं तथा ते वृषजादृशा नो ।
अनेकनक्षत्रयुता तथापि
ज्योतिष्मती चन्द्रमसैव रात्रिः ॥३२॥

+ Upendravajra Metre

॥ श्रीशाय नमः ॥

अष्टात्रिंशः सर्गः

\+ श्रीहर्यर्पितसद्वरेणकशियाभूर्लालदासालये
विप्रप्रश्नसमुत्तराणि स ददौ वै चोमरेठे हरिः ।
खोडाजीगृहमेत्य भिक्षितकणान् मातुर्विक्तमाकर्ण्यं वै
पारावातकुले वितीर्य स ययौ चाष्टाधिके त्रिंशके ॥७५॥

CANTO XXXVIII

LXXV By *the boon of Shri Hari, a son named Kashiyaji was* born to Laladasa, in Umareth the learned brahmins asked questions, hearing their answers, they became Shri Hari's disciples. In Budhej *the mother of Kodhabhai gave some corns of* barley in Sadavrata (offering freely some corns to the poor and needy for cooking food) he put two grains in mouth and the rest he offered to *pigeons, heard the discourse of the arrival of great saints from* her and went away—these stories are contained in the thirty-eighth Canto.

सुप्रीतो भगवान् भक्त्या लालदासाय दत्तवान् ।
पुत्ररूपं वरं कशियाख्यः सुतोऽजनि ॥१॥

(1) Then there Shri Hari pleased by the devotion of Laladasa blessed him with the boon that a son will be born to him. A son Kashiyaji by the name, was born accordingly.

\+ Shardula Metre

निर्गत्य च वर्णी जगत्कल्याणकारकः ।
यथेच्छमटता तेन ह्युमरेठपुरं गतम् ॥२॥

(2) Shri Hari doing always good to the world moved from place to place as he so desired and came to Umareth

आस्तीर्यासनकं तत्र वटवृक्षतले स्थितम् ।
परमानन्दमूर्ति तं त्रिविधतापनाशकम् ॥३॥

(3) There the destroyer of three types of fires, miseries, natural, supernatural and spiritual–full of great bliss whose form is, spread his carpet under a bunyan tree and sat

तत्रत्या वाडवा वीक्ष्य वेदशास्त्रार्थपारगाः ।
ईश्वरोऽसावितिज्ञातुं परीक्षाकरणोद्यताः ॥४॥

(4) The Brahmins well-versed in Shastras based on the Vedas staying there, seeing Nilakantha sitting, wanted to test whether he was God incarnate or not

आगताः सघशस्ते हि विचार्य मनसा त्विदम् ।
शांकरं दिग्जये तत्र ह्यष्टमे परमाद्भुतम् ॥५॥

(5) They all gathered together and came to Shri Hari They thought in their mind that there is the discourse in the eighth canto of book entitled "Shankara Digvijaya"

शिवमण्डनयोर्जातं संवादं सद्भिरीप्सितम् ।
अपृष्टः श्रावयेदस्मान् सत्यश्चेद् भगवानयम् ॥६॥

(6) About the meaning of Shastras (Scriptures) between Shankaracharya and Mandana Mishra which even the best person would want to hear, if he without our asking him, explains to us, we shall know him as Bhagavana (Lord or God)

इति ज्ञात्वा मनस्तेषां सर्वज्ञः सस्मितो हरिः ।
तं प्रोवाच यथापूर्वं युक्तिहेतुपुरःसरम् ॥७॥

(7) Omniscient as he was, Shri Hari knew their intention, smiled a little and explained the discourse with its appropraite *arguments and logic.*

मनोऽभिलषितं श्रुत्वा वेदशास्त्रार्थगह्वरम् ।
बभूवुर्विस्मिताः प्राज्ञाः केचित् तच्छिष्यतां ययुः ॥८॥

(8) Full of Vedic lore, when they heard the inner mystery of the discourse explained by him they stood wonder-struck and some of them became his disciples.

इत्येवं श्रावयित्वा तान् धर्मयुक्तं वचस्तथा ।
मेमदावादनामानं ग्रामं प्रति गतस्तदा ॥९॥

(9) Thus making them heard the words about the path of duty (Dharma) from him, Shri Hari moved on to the city of Mahemadabad.

जेतलं च पुरं गत्वा ततो वर्णी सुरेश्वरः ।
आदेशं लोककल्याणं ददौ सम्यग् धरेश्वरः ॥१०॥

(10) From there, he went to Jetalpur where the God of *gods, the master of the earth as he was, Shri Hari preached* the the doctrine for the good of the people.

ततोऽश्लालीति विख्यातं पुरं यातो विभुर्हरिः ।
तत्रत्यानां शुभं बोधं विज्ञाप्य सर्वतोमुखम् ।
अमदावादपुर्यां स वर्णी प्रापत् शुभावहः ॥११॥

(11) From there, Shri Hari went to famous town Ashlali, preached his gospel to the inhabitants and the master of sacrifices (yajnapathi) in all good intention came to the city of Ahmedabad.

काकरियासरः प्राप्य चाम्रवृक्षतले स्थितः ।
आसनं कृतवांस्तत्र भुक्तिमुक्तिप्रदायकः ॥१२॥

(12) Shri Hari, the bestower of all enjoyments (Bhakti) as well as liberation (Mukti) took a seat under a mango-tree on the bank of Kankaria Sarovar (big pond by the name of Kankaria).

श्रीहरिरूपविष्टोऽभूत् तदा वणिग्द्विजौ मुदा ।
समागतौ दर्शनार्थं संकल्पं चक्रतुस्तथा ॥१३॥

यदि चायं भवेदीशो मानसे वां विचारितम् ।
कथयेद् वर्णिराजोयं तदा मन्यावहै हरिम् ॥१४॥

(13–14) When Shri Hari was sitting there, a businessman (Vanik) and a Brahmin came there, had the glimpse of Him and decided in their mind that if this Varni is Shri Hari, the Ishvar or God incarnate then he should tell what is there in our mind. We will then believe him to be God.

तयोः संकल्पितं ज्ञात्वा वर्णिराजोऽवदत्तदा ।
वणिक् तीर्थंकराणां च नामानि ज्ञातुमिच्छति ॥१५॥

ज्ञातुमिच्छसि विप्र त्वमार्याणां सुखदायिनाम् ।
चतुर्विंशतिनामानि श्रूयतां कथ्यतेऽधुना ॥१६॥

(15—16) Knowing their wish Varni Maharaja told them that this businessman wants to know twenty-four names of Tirthanakars (the holy incarnations of Lord in Jainism) and Brahmin, you want to know blessed names of twenty-four incarnations of Aryans, I will tell you all of them, listen.

× धर्मः शान्तिश्च कुन्थुर्विमलसुमतिकः पद्मचन्द्रप्रभुश्च
नेमो मल्लिश्च पार्श्वाजितवृषसुविधिः शीतलः संभवश्च ।
सौपार्श्वो वासुपूज्यो नमिमुनिमहितानन्तनाथश्च भव्यः
श्रेयांसश्चारनाथः पुनरभिमुनिकः श्रीमहावीरनामा ।।१७।।

(17) They are: 1. Rishabhdeva 2. Ajitnatha 3. Sambhavanatha 4. Abhinandana 5. Sumatinatha 6. Padmaprabhu 7. Suparshvanath 8. Chandraprabhu 9. Shuvidhinatha 10. Shitalanath 11. Shreyansanatha 12. Vasupoojya 13. Vimalanatha 14. Anantanatha 15. Dharmanatha 16. Shantinatha 17. Kunthunatha 18. Aranatha 19. Mallinatha 20. Munisuvrata 21. Naminatha 22. Nemanatha 23. Parshvanatha 24. Mahavira. These twenty four Tirthankaras are there.

मत्स्यः कूर्मो वराहः पृथु–मनु–सनको यज्ञकापिल्यदत्तः
× कल्किर्धर्मोऽथ रामो यदुपतिपदभाक् कृष्णरामश्च शूरः ।
बुद्धो व्यासश्च धन्वन्तरिनरसहितो नारदो वामनो वै
वार्षो मोहस्वरूपो नरहरिमहितो जामदग्न्यस्तथा च ।।१८।।

(18) 1. Sanakadi 2. Varah 3. Narada 4. Naranarayan 5. Kapeel 6. Dattatreya 7. Yajna 8. Rishabha 9. Pruthu 10. Matstya 11. Koorma 12. Dhanvantari 13. Mohini 14, Narsimha 15. Vamana 16. Parashurama 17. Vyas 18. Ramachandra 19.Balarama 20. Krishna 21. Buddha 22. Kalki 23. Dharma 24. Manu. Thus the twenty four incarnations (Avtaras) are narrated in Bhagvata. This was the intention in your mind which I have brought out.

संकल्पीकृतनामानि श्रुत्वा श्रीमुखपंकजात् ।
तमस्तौ हर्षितौ भूत्वा शिष्यत्वं प्रापतुः स्वयम् ।।१९।।

(19) Since Shri Hari told them what they had presupposed in their mind, both of them became his disciples.

करुणानिधिपस्तेभ्यः स्वकं ज्ञानं ददौ तदा ।
वचसा तोषयित्वाऽयो 'बुधेजं' समगाद्धरिः ।।२०।।

× Sragdhara Metre.

(20) The ocean of grace as Shri Hari is He satisfied them with his speech giving knowledge. Then from there Shri Hari came to Bhudhej.

तत्र खोडाजिजननीं ययाचे स सदाव्रतम् ।
विश्वामित्रीं ददानां तां जगादामीवहृद् वचः ।।२१।।

(21) There the mother of Khodabhai used to give away barley in Sadavrata (free of charge to the needy). Shri Hari went there and asked for cooked food in Sadavrata, but the mother persisted to give only barley. Hence, the destroyer of sins, Shri Hari told thus.

नाहं गृह्णामि चामान्नं सिद्धान्नमिष्यते मया ।
श्रुत्वैतत् कुपिता प्राह बहवस्तादृशोऽत्र भोः ।।२२।।

(22) We do not accept uncooked corns but accept only the cooked if it is ready. On hearing these words, she became angry and said, "Many like you come here, how many can be served with cooked food?"

आगच्छन्ती च गच्छन्ती सिद्धान्नं दातुमक्षमा ।
सस्मितं वर्णिराट् प्राह मद्विधा नहि केचन ।।२३।।

(23) *Saying thus she went inside the house and came out* repeatedly but could not offer cooked food. Seeing her inability, Shri Hari said smiling that none, like us have ever come here.

भिक्षार्थं च समायात एकोऽहं मत्समः खलु ।
अजानती तत्प्रभावं सा वृद्धा प्रोवाच निष्ठुरम् ।।२४।।

(24) I have come to beg the food (Bhiksha), I am alone like this. The old lady ignorant as she was of the greatness of the Lord said in vanity.

त्वत्त उच्चाश्च स्थूलाश्च महिषा उन्मदा इव ।
संदृष्टा बहवश्चात्र जटिला मुण्डका अपि ॥२५॥

(25) I have seen *much* taller, heavier and more ferocious like a he-buffalo many saints with locked hair as well as clean shaven.

दाम्भिका रक्तनेत्राश्च स्थविरा बालका अपि ।
क्रोधयुक्ताश्च भीमाश्च 'चिप्पटा'धारकाश्च वै ॥२६॥

(26) I have seen many imposters, with red eyes, old as well as young and having forks, looking fearful.

मदिरागन्धवक्त्राश्च भस्मोद्धूलितगात्रकाः ।
पिंगाक्षाश्च तमोयुक्ता मया दृष्टा न संशयः ॥२७॥

(27) I have seen also those whose mouth breathed out the smell of wine because of wine-drinking, besmeared with ashes, with yellow eyes and evil habits.

धूर्तका जनवित्तस्य हारका न तु तारकाः ।
परदारहराश्चैव मया दृष्टा न संशयः ॥२८॥

(28) I have seen also the cheaters, the looters, of other's wealth and possessions but never their uplifters, the kidnappers of other's wives.

ध्यानपूजादिकं लोके प्रदर्शनाय कारकाः ।
पारमार्थिकधीहीना दम्भाचारा विनाशकाः ॥२९॥

(29) Performers of Dhyana Pooja etc. for making a show and cheating others, without any sense of doing good to others, hypocrites and anti-socials also I have come across.

कामोपभोगभूयिष्ठाः स्वदेहस्य च पोषकाः ।
धूलिधूसरगात्राश्च ज्ञानहीनाश्च बर्बराः ॥३०॥

(30) Always they are enjoying *objects of senses, feeding own* body, besmeared with dust, without knowledge and vulgar. Also have I seen them.

जनतासुप्रताराय धृतवेषाः शठाश्च वै ।
पापाचारा धरण्यां वा मया दृष्टा न संशयः ॥३१॥

(31) Those who assume many roles with a view to cheat people, greedy and committers of sinful actions on earth I have seen many.

जीवो नैव जगन्नैव चेश्वरो नैव वर्तते ।
जगतः कारणं नैव ध्येयं गेयं न वा तथा ॥३२॥

(32) There is no soul, no world, no God even, there is no cause of the world, no *good in life and there is nothing which* can be either worshipped or prayed.

यावज्जीवं सुखं जीवेद् ऋणं कृत्वा घृतं पिबेत् ।
इति भावयुता दृष्टा ह्यत्र नास्तिकका मया ॥३३॥

(33) I have seen also the non-believers who believe in enjoying fried butter (ghee) by borrowed money (*Rinam kritva ghratam pibet*-is a charvaka sutra, the hedonists in ethics).

परस्परं मृषावादं कुर्वाणा बहुभाषकाः ।
परदोषं ब्रुवाणाश्च स्वदोषच्छादका अपि ॥३४॥

(34) Those, who indulge in meaningless talks, speak too much without any reference, describe always the faults of others and hide their own faults. I have seen them too.

आत्मसंमानिताः स्तब्धा धनमानमदान्विताः ।
जगत्प्रतारणे दक्षाः समाधिरहिता अपि ॥३५॥

(35) Those who think that they are the best, who are pitiless, puffed up with pride of wealth and *honour, clever in* cheating the world, without the least power of concentration I have seen also.

सदाव्रतं गृहीत्वा च विक्रीणते तथा परे ।
द्रव्यं लब्ध्वा ततो यान्ति परदारप्रपोषकाः ॥३६॥

(36) I have also seen some of those who taking sadavrata from here, feed the wife of others

परस्परं प्रकुर्वन्ति कलिं ते बहु मेऽल्पकम् ।
सदाव्रतं प्रदत्तं वा वृद्धयेति विभाषकाः ॥३७॥

(37) I have seen also those who quarrel among themselves saying that the old lady gave you more than me

अज्ञानसुधनाकारा घनाहंकारशालिनः ।
क्षुद्रजन्मधराश्चान्ये मलिना वासनायुताः ॥३८॥

(38) I have seen also those who are stupid due to ignorance and hence fat in figure, with great egoism, born in low caste, and with bad and evil desires

अपशब्दा मुखाद् येषां निर्गच्छन्ति पदे पदे ।
स्नानज्ञानविहीनाश्च ते वै दृष्टा मया सदा ॥३९॥

(39) Those who use bad language every now and then, without knowledge, dirty without taking bath, I have seen them too

निन्दितानि च सेवन्ते प्रशस्तानि न कर्हिचित् ।
ते वै दृष्टा मया नूनं भिक्षवो बहुभिक्षवः ॥४०॥

(40) Those who are addicted to things worth condemning, those who have never known best thing (God), those who beg too much and are never tired of begging — I have seen many

श्रुत्वैतद् वचनं वृद्धाभाषितं चातिविस्तृतम् ।
तस्या उद्धरणार्थाय जगदुद्धरणाय च ॥४१॥

× प्रहस्य मोक्षैकपरायणात्मनां
हितेच्छुको वर्णिवरः स्वयं विभुः ।
द्विमान् कणान् स्वास्यगतांश्चकार स
शेषान् खगेभ्यः प्रददौ पथि प्रभुः ॥४२॥

(41–42) After hearing such long discourse of the old lady, with a view to her redemption and for the redemption of the world, Lord Shri Hari smiled as he is always eager to help those who are possessed with desire for liberation, and accepting two or three grains of barley put them into his mouth, He on his way scattered the rest among birds.

इति श्रीहरिवनविचरणकाव्ये अष्टात्रिंशः सर्गः ॥

End of Canto XXXVIII of "The Poem of Shri Hari's Epic Journeys through the Forests."

+ कशियाजनि विप्रबोधना, बुधेजस्थान्नसदाव्रतार्थना ।
अकरोद्धरिरत्र रक्षताज्जवरिकाद्विन्नकावनं च सः ॥७६॥

LXXVI

May Shri Hari, who blesseda Laladasa of a son named Kashiyaji, preached brahmins in Umreth and accepted them as disciples, who in Budhej accepted two grains out of sadavrata by old lady, put them in mouth and gave away the rest to birds, who said that great saints but not like us will come and walked away, protect me.

इति अष्टात्रिंशः सर्गः

:END OF CANTO XXXVIII:

× Vanshastha Metre
+ Viyogini Metre

॥ श्रीशाय नमः ॥

एकोनचत्वारिंशः सर्गः

\+ गोराडाख्यपुरीयकूपगजलोर्ध्वानायनं कोशिन—
इचान्येषां तददर्शनं पथि तिमिघ्नं लक्षशूद्रं हरिः ।
आदिश्याऽसुयुतांस्तिमीन् समकरोद् श्रीभीमनाथं गतो
गायत्र्या उपदेशतो द्विजसभा सर्गेऽत्र स्तन्धीकृता ॥७७॥

CANTO XXXIX

LXXVII This Canto contains the following: Shri Hari came to Goradpur. There the water of the well was very deep below, he brought it up (by swelling) and drank it, the attendant of Kos (a leather bucket to bring out water from the well operated with the help of bullocks) Bijal Koli by name and others knew this, they came to have glimpse (Darshana) but failed to have it. On his way he performed miracle and showed it to Lakha Koli who carried fishes after killing them. He brought the fishes to life and made him disciple. He came to Bhal region via Vadgaon. From there He came to Bhimanath, there explained meaning and significance of Gayatri to Brahmins (Dwija—twice -born). From there came to Gopanath and explained the significance of poojan and the details of rituals (Karmakanda). Then He went to Kukad gam etc.

\+ Shardula Metre

सर्वगः संचलंस्तस्माद् गोराडपुरमागतः ।
तद्दक्षिणदिशायां तु कासारे पिप्पले तरौ ॥१॥

कृत्वासनं महाराजो जलार्थी कूपमागतः ।
अष्टादशकरं निम्नं तत्र वीक्ष्योदकं हरिः ॥२॥

(1–2) Shri Hari who has an easy access to every place, went to Goradapur from Budhej. There was a pond on the southern side of the village, on the bank of which there was a pipple tree under which he spread his carpet for sitting and came to the well but the water level was 18 metres deep. He saw this.

अपामाकर्षणं कृत्वा स्वैश्वर्यबलतस्तदा ।
कमण्डलुं करे धृत्वा बभार जलमुत्तमम् ॥३॥

(3) By the strength of his prowess Shri Hari made the well *to swell the water level upto the ground surface and drank* water with his Kamandalu (drinking bowl) by sitting on its bank.

चर्मकोशं वहंस्तत्र बीजलः शूद्रकः स्थितः ।
दृष्ट्वा तदद्भुतं कर्म विस्मयं परमं ययौ ॥४॥

(4) On seeing the wonderful feat accomplished by Shri Hari the attendant of the *Kos (a leather bucket used drawing water* from the well with the help of bullocks), Bijal Koli by name *stood struck with wonder.*

ततो ग्रामं समागत्य वैश्यं श्यामजितं तथा ।
प्रभुवार्त्तां जगादैतत् कान्धोजित्क्षत्रियं च सः ॥५॥

(5) Then he ran into the village and told this fact to Shamaji, Patel Prabhudas and Kandhoji Girasia who were inhabitants of the village.

तद्ग्रामवासिनः सर्वे मेनिरे विस्मयावहम् ।
केचिद्धि जगदुर्नूनं समायातो हरो हरिः ॥६॥

(6) The people of the village, thinking this news supernatural said that either Shanker or Vishnu must have come there.

सूर्यो नारायणः साक्षादन्यो वा सिद्धपूरुषः ।
दर्शनं कर्तुमुद्युक्तास्तत्र ते प्रययुर्मुदा ॥७॥

(7) Or the Sun (Suryanarayana) or some other accomplished great person must have come, for no ordinary person can swell and overflow the well and take water. Assuming this all of them three became full of delight and with a view to have Darshana started in the direction of the well.

संचलन्तश्च तेऽपृच्छन् पशुपालमतन्द्रिताः ।
अविलोक्य सतां नाथं क्व गतः सिद्धपूरुषः ॥८॥

(8) They did not see Shri Nilakantha Varni, the supporter of good persons. There was a cowherd grazing his cattle. They asked him whether he has seen any siddha purush (person accomplished with extraordinary powers) passing by.

सोऽब्रूत गगते दृष्टः संचलन् वायुवेगतः ।
दर्शनं न भवेत् तस्य महातेजस्विनः सतः ॥९॥

(9) That cowherd boy said that the saint was as it were floating in the air with the speed of a storm. He was full of light. It is very difficult to have even the glimpse of such a person.

तच्छ्रुत्वा खिन्नचित्तास्ते प्रत्यागत्य गृहं गताः ।
कदा तद्दर्शनं सद्यः पापपुञ्जहरं भवेत् ॥१०॥

(10) On hearing this, disappointed as they were, they came home and thought as to when they shall get his glimpse and destroy their sins.

खोडाजित् तन्निशम्याथ वुधेजनगरे स्वके ।
चिन्तयामास धर्मज्ञो भगवान् स्वयमागतः ॥११॥

(11) Shri Khodaji of Budhej town heard this news and as he was the follower of the path of Duty, thought he must be none other than Lord incarnate.

गृहे यद् गमनं जातं सदाव्रतान्नकांक्षिणः ।
सिद्धान्नं याचितं येन न दत्तं न च दापितम् ॥१२॥

(12) He was sorry for not having entertained Lord's demand when He came for taking corns of Sadavrata for cooked food nor he managed it from somebody else for him.

इति खेदः कृतस्तेन तिरस्कारात् प्रभोस्तथा ।
विश्वामित्रीकणाहर्ता श्रीहरिर्भक्तिमाददौ ॥१३॥

(13) That he has neglected Shri Hari, he repented very much but Shri Hari, because he had taken two grains of his rewarded him (out of grace) with devotion.

स्वेच्छाहारविहारोऽसौ क्षितावागम्य सद्गतिः ।
विचारन् मार्गतः प्राप लाखाख्यं शूद्रकं तदा ॥१४॥

(14) Absolutely self-determining what to eat and where to go as Shri Hari is, even in the form of a saint on his way He met Lakhaji Shudra.

स्वसंगतेः फलं दातुं तस्मै प्रोवाच प्रीणयन् ।
भो शूद्र चैलिकायां ते किमस्ति वद सद् वचः ॥१५॥

(15) To confer on him the fruit of his contact with him, He thus spoke to him, "O brother, tell me the truth, what is there in your bag?"

अदृष्टपूर्वरूपस्य श्रुत्वा भगवतो वचः ।
सत्यं जगाद शूद्रोऽसौ मत्स्याः सन्ति गतासवः ॥१६॥

(16) On seeing the form of Shri Hari which he never had seen before and hearing his voice full of love, he spoke the truth and said, "My bag contains dead fishes."

तदज्ञानविनाशाय ददौ ज्ञानमघापहम् ।
अहिंसा परमो धर्मः कथ्यते सर्वशास्त्रतः ॥१७॥

(17) On hearing his reply the Lord, full of pity for ignorant as he is, graced him with the knowledge that it is laid down in all Scriptures that non-violence is itself a great duty.

तदनादृत्य मोहेन मूढो वर्तेत हिंसया ।
देहं त्यक्त्वा महापापी कुम्भीपाके पतेद् ध्रुवम् ॥१८॥

(18) Neglecting these words of Scriptures, the fool who practices violence, when he leaves this body, because he is great sinner goes to the most miserable hell known by the name of Kumbhipaka, it is certain.

धर्मवृत्याचरेत् स्वानां पोष्याणां पोषणे बुधः ।
लाभे महति सम्प्राप्ते न कुर्याज्जीवहिंसनम् ॥१९॥

(19) He who maintains his family following the path of duty is called wise. One should not commit violence even if it earns big benefit.

मारिताः प्राणिनो ये ते प्रेत्य खादन्ति मारकान् ।
एवं कर्मगतिं भोक्तुं देहाद् देहं व्रजन्ति हि ॥२०॥

(20) The animals which are killed, after their death, eat the killer (takes full revenge) and the person who acts thus, has to suffer for his violence and go from one body to the other.

जन्ममृत्युप्रदं कार्यमधर्म्यमपहाय तत् ।
स्वधर्म्यं कर्म कुर्वीत येनात्मा निर्मलो भवेत् ॥२१॥

(21) Therefore one should abstain from such action which leads to the cycle of birth and death and act as laid down in Scriptures so that it may cultivate purity of Self.

शृणु समान्यधर्मास्त्वं जनानां मोक्षदायकान् ।
नो ब्रूयात् परुषं वाक्यं परपीडाकरं कदा ॥२२॥

(22) Listen from me the observance of common duties by which one can attain liberation. You should never speak harsh words so that others may be hurt.

दया भूतेषु सर्वेषु कर्तव्या भूतिमिच्छता ।
आत्मवत् सर्वथा पश्येत् सर्वस्मिन् कर्मणि बुधः ॥२३॥

(23) One who desires one's own good should pity all animals, and should perform all actions as if they are for one's own self. Know such person as enlightened.

धर्मार्जितं च यद् द्रव्यं धान्यं वा स्वगृहे वसन् ।
दत्त्वा दानं यथाशक्ति देवेभ्योऽपि निवेद्य च ॥२४॥

तच्छेषितं हि भोक्तव्यमन्यथाघभुजो नराः ।
न भक्षयेत् सुरां मांसमगालितपयोजलम् ।।२५।।

(24-25) One should enjoy with one's family the wealth and food earned by following the path of duty, should give away freely a part of it (Dana) to those who deserve and after offering the same to Lord as Naivedya (as if it belongs to him, one should eat the rest as if obtained by His grace (Prasad). Those who do not do like this, know them, that they eat the sin. One should never take wine, mutton and unfiltered water and milk.

अन्नं चासंस्कृतं त्याज्यं पलाण्डु लशुनं तथा ।
मोहात् तद्भक्षणे पुंसां मनो धर्मप्रथाच्चलेत् ।।२६।।

(26) The corns without being properly examined, onion and garlic should not be taken as food. If they are taken out of attachment for them, they distract man's mind from the path of duty.

ऋतुकाले व्रजेद् भार्यामनृतं न वदेत् क्वचित् ।
प्रारब्धादागतं दुःखं सुखं समदृशा चरेत् ।।२७।।

(27) One should not go to woman when she is in menstrual cycle, never tell a lie, treat pleasure or pain obtained through one's own past action (Prarabdhakarma) equally and accept them.

इष्टानिष्टे समा दृष्टिः कर्तव्या द्रव्यनाशने ।
माननाशे विपत्तौ च न मुह्यादिष्टभुक पुमान् ।।२८।।

(28) One should treat pleasurable and painful activities equally. Even if there is a loss of wealth, fame or if there is unexpected calamity, one should not be disturbed.

पापकर्मरुचिं नैव कुर्यात् कल्याणनाशिनीम् ।
सच्छास्त्रश्रवणे श्रद्धां तदाज्ञां परिपालयेत् ॥२९॥

(29) Never cherish desire for sinful action so that good actions may be destroyed, always listen to Scriptures (Sat-Shastra), have faith in them and obey their commands.

कामादीनहिताञ्जित्वा धर्माचाररतः सदा ।
सतां संगेन सौम्यत्वं गृह्णीयादन्वहं नरः ॥३०॥

(30) Man should overcome sexual desire, anger etc., because they harm one and love to follow the path of duty. Always be in the company of the righteous and increase one's own goodness.

एतेषु नियमेषु नो विद्यते त्वयि कश्चन ।
का गतिर्भविता मूढ पापकर्मरतस्य ते ॥३१॥

(31) You observe none of these rules. O fool what will be your plight?

वर्णिनो वचनं श्रुत्वा प्रभीतः पादयोः पतन् ।
सगद्गदमुवाचेदं प्रपन्नं पाहि मां प्रभो ॥३२॥

(32) That Lakho, on hearing these words from Shri Hari was so much bewildered that he fell prostrate at his feet and his throat chocked by emotion, said "O Prabhu (Lord) I submit to you, please protect me."

हरिराह जले प्रास्य मृतान् मत्स्यांस्त्वया धृतान् ।
तथा कृते स्वसंदृष्ट्या जीविता दुद्रुवुर्द्रुतम् ॥३३॥

(33) Then Shri Hari said, "Throw away all the fishes caught and killed by you into water." He did accordingly. They were restored to life by Lord's look which was full of nectar. The fishes, then, ran away into the water.

तद् वीक्ष्य परमाश्चर्यं लब्ध्वा शिष्यो बभूव सः ।
तस्मै मन्त्रं ददौ श्रीशः स्वधर्मनियमैर्युतम् ।।३४।।

(34) On seeing this, Lakha became wonderstruck and became Shri Hari's disciple. Shri Hari gave him Mantra full of rules pertaining to his duties.

ततो वर्णी विनिःसृत्य वडग्रामं गतो मुदा ।
तत्रत्येभ्यो जनेभ्यश्च ददौ ज्ञानमनुत्तमम् ।।३५।।

(35) Then Shri Hari set out from there and came to Vadgaon delightfully and preached best knowledge to the people there.

एकरात्रं विश्रम्याथ जगाम भालदेशकम् ।
सर्वेषां भक्तिभावेन तत्प्रदेशे दिनत्रयम् ।।३६।।

(36) He stayed for one night at Vadgaon and came to the region of Bhala where seeing the devotion of the disciples he stayed for three days.

व्यतीत्याथ गतोऽसौ वै भीमनाथं महेश्वरम् ।
तत्र चोमासमेतस्य शिवस्य दर्शनं दधौ ।।३७।।

(37) And then He went to Maheshwar Shri Bhimanatha where he had the glimpse (Darshan) of Shankara with Parvati.

ब्राह्मणाः पण्डिताश्चैव राजानो योगिनस्तथा ।
वर्णिनं द्रष्टुकामाश्च सभायां मिलिताः समे ।।३८।।

(38) There Brahmins, Pundits, Kings and Yogis gathered together all for the glimpses of Varni Bhagavana in the form of an assembly.

(44) How is that light? It is full of Bhurbhuvah svah. "Bhu" here means spread over all peoples and indicates "Om" the master word.

The interpreters of Scriptures have explained the meaning of the word "Bharga" thus:-

There are three syllables in the word "Bharga" i.e "Bha", "Ra" and "Ga". That which enlightens all the three worlds is called "Bha", that which entertains this world is called "Ra" and that to which all souls submit or go is called "Ga." The repetition of this Gayatri Mantra is called sacrifice (yajna) by repetition.

कर्मयज्ञसहस्रेभ्यस्तपोयज्ञो विशिष्यते ।
तपोयज्ञसहस्रेभ्यो जपयज्ञोऽतिरिच्यते ।।४५।।
जपयज्ञसहस्रेभ्यो ध्यानयोगस्ततः परः ।
ध्यानयज्ञात् परो नास्ति ध्यानं ज्ञानस्य साधनम् ।।४६।।

(45-46) While repeating this, one should fix his attention on Lord Shri Ghanashyama as incarnation of Shri Purushottama who is full of light and the master of eternal crores of universes. The penance is better than thousands of good actions. Sacrifice through repetition (Japayajna) is better than thousand such penances, but Yoga through meditation is the best among them all. Nothing is greater than meditation. Meditation alone is a means of knowledge.

ॐकारं पूर्वमुच्चार्य भूर्भुवः स्वस्तथैव च ।
गायत्री प्रणवश्चान्ते जपो ह्येवमुदाहृतः ।।४७।।

(47) While repeating Gayatri, "Om" should be spoken first, then Vyahrti "Bhurbhuvah Svah" should be spoken, then Gayatri Mantra and at the end again "Om" should be spoken.

नास्ति गंगासमं तीर्थं न देवः केशवात् परः ।
गायत्र्यास्तु परं जाप्यं न भूतं न भविष्यति ।।४८।।

(48) No place of pilgrimage is better than the Ganges. No God is greater than Keshava, similarly, for the twice-born no Mantra is superior to Gayatri Mantra.

इति श्रुत्वा जनाः सर्वे श्रीहरेर्वचनामृतम् ।
प्रणेमुः श्रीहरेः पादौ प्रापुः शिष्यत्वमञ्जसा ॥४९॥

(49) On hearing these words full of nectar from Shri Hari, all of them fell prostrate at his feet and became disciples.

तस्मात् स्थानाज्जगामासौ गोपनाथस्य मंदिरम् ।
तत्रत्येभ्यो जनेभ्यश्च ददौ पूजनदेशनाम् ॥५०॥

(50) Shri Hari, from that place (i.e. Bhimanatha) went to the temple of Gopanatha and preached the gospel of devotion to the devotees there.

तत्र चैकेन विप्रेण पृष्टोऽसौ वर्णिराट् प्रभुः ।
कर्मकाण्डः कदा जातः कथ्यतां च सुविस्तरम् । ॥५१॥

(51) There came a Brahmin there and asked Shri Varni Prabhu: "Oh Maharaja, kindly explain to me the subject of rituals (karmakanda) and its details in nutshell."

श्रीवर्णी जगाद्—

इन्द्राग्निसूर्यचन्द्राणां वरुणस्य यमस्य च ।
सवितुर्ब्रह्मविष्णवोश्च रुद्रस्य शर्वणस्तथा ॥५२॥

हनूमद्गणपतेश्चैव ह्यन्यस्य दैवतस्य च ।
पूजाकाले ततस्तेषां मन्त्राणां चोक्तिरिष्यते ॥५३॥

(52-53) Shri Hari said:-
When one performs pooja of Indra, Agni, Suraj, Chandra, Varuna, Yama, *the creator of the world*, Brahma, Vishnu, Rudra, Sharva, Hanuman, Ganapati and other Gods, the Mantras pertaining to each one of them respectively must be recited.

मन्त्रार्थस्तु भवेद् यत्र यः कोऽपि चात्र संस्तुतः ।
यस्य मंत्रे च देवस्य नामोल्लेखोऽनुश्रूयते ॥५४॥
तत्तद्देवस्य तं मन्त्रं पूजायां विनियोजयेत् ।
मन्त्राक्षरपदं दृष्ट्वा तं तं देवं प्रपूजयेत् ॥५५॥

(54–55) The meaning of the Mantra may be any, but the Mantra which contains the name of that God must be recited while performing pooja of that God and while performing pooja that pada (quart) should be seen as it is written and recited and the form of that God must be associated while performing pooja of that God.

वेदरक्षणमेतस्याः क्रियायाश्च प्रयोजनम् ।
मुखपाठेन वेदस्य रक्षणं भवति ध्रुवम् ॥५६॥

(56) The purpose of rituals is to protect the Vedas. By oral recitation Vedas and Vedic tradition have been preserved e.g. "Gananam" must be followed by "Tva" then it can be called the Veda but if we speak "Tva" before "Gananam" then we have transgressed the tradition and Vedahood cannot be attained By recitation only Vedas can then be protected.

ऋग्वेदसमयादस्याः परिपाटेः प्रवर्तनम् ।
ज्ञायते वेदनिर्माणसमयो नात्र केनचित् ॥५७॥

(57) This tradition of rituals came down to present times from Rigveda period onwards. But none knows when the Vedas were composed.

तथाप्यहं सुजानामि वेदरीतिं शुभामिमाम् ।
प्रेरकोऽहं क्रियायाश्च पूजाफलप्रदोप्यहम् ॥५८॥

(58) O best among the devotees, whatever has been contained in Vedic tradition or the Vedas which yields good fruits I will tell you I am myself the initiator of action as well as the distributor of fruits of worship.

ईश्वरप्रेरितो वेदो नित्यवादीश्वरस्य च ।
ततो वेदोऽपि नित्यः स्यादिति शास्त्रस्य घोषणा ॥५९॥

(59) *Those who are well versed in the Scriptures say that the* Vedas have been inspired by Paramatma and Paramatma (Supreme Deity) is eternal.

अदृष्टं सुफलीभूय सिद्धिं चार्पयति प्रियाम् ।
तेन दैवस्य पूजायां मन्त्रोच्चारोऽस्ति सिद्धिदः ॥६०॥

(60) Pooja with the recitation of Mantras leads unseen (Adrashta) to yield good fruits and success in the achievement of the desired goal. Therefore while performing pooja of Deity, Vedic Mantras must be recited.

अनादिनिधनो वेदः कर्मकाण्डश्च तादृशः ।
यज्ञक्रिया च मन्त्रश्च सहैवास्तां समन्वितौ ॥६१॥

(61) The Vedas are beginningless and endless and so are the rituals. Yajnakriya (Performance of sacrifice) are always with recitation of Veda Mantras (Hymns from the Vedas). At the time of pooja the movement of the hand and the recitation of hymns must be done simultaneously.

कर्मकाण्डस्ततो ज्ञेयो नराणां स्वर्गसाधकः ।
कर्मोपासनतो मुक्तिर्भवेदिति मतं शुभम् ॥६२॥

(62) By doing thus, rituals yield place in heaven and karma (action prescribed by rituals) and meditation (Upasana) lead to salvation, that is the opinion of the best.

उपासना द्विविधा प्रोक्ता सबीजाऽबीजका तथा ।
स्वरूपध्यानसंमिश्रा श्रीशसम्बन्धसाधिका ।
सा क्रिया मोक्षदा ज्ञेया सबीजेति मता शुभा ॥६३॥

(63) Meditation is of two types. "Sabija" (with seed) and "Nirbija" (without seeds). That which is related to the Lord is called 'Sabija' which yields liberation.

यस्यां श्रीशस्य सम्बन्धो नास्ति किन्तु क्रिया शुभा ।
निर्बीजेति तथा ख्याता क्रिया स्वर्गादिसाधिका ॥६४॥

(64) That action which is not related to the Lord (in which no attention is paid to the Lord) but the good action that alone is the end, is known as 'Nirbija' meditation and yields heavenly pleasures etc.

अतो नित्यं शुभं ध्येयं श्रीहरेश्चारु रूपकम् ।
मन्त्रयुक्ताश्च कर्तव्याः पूजनादिक्रियाः सदा ॥६५॥

(65) Therefore Shri Purushottama Bhagvan must be meditated upon everyday and pooja etc., must be performed with meditation and recitation of Mantras.

इत्युक्त्वा श्रीहरिस्तत्र विष्णुरूपं दधौ मुदा ।
तादृशं दर्शनं कृत्वा विप्रोऽसौ मोदमाप्तवान् ॥६६॥

(66) Saying so, *Shri Varni Maharaj assumed his Vishnu form. Seeing him in this form the brahmin was much delighted.*

पुनश्च वर्णिरूपं स दधौ श्रीपतिरीश्वरः ।
तदा विप्रो नतिं चक्रे पादौ संस्पृश्य वर्णिनः ॥६७॥

(67) Again God, Lord of Laxmi, assumed his form of Varni Bhagavan. Then that brahmin touched his feet in reverence, saluted him and for ever became full of loving behaviour towards him.

× हे देव देवेश विशालनेत्र परोपकारैकविधानदक्ष ।
भक्त्योपपन्नेषु जनेषु नित्य कृतानुकम्पा त्वयका चकास्ति ॥६८॥

(68) The twice-born said: Oh God of gods with wide spread eyes, clever in obliging, the devotees come to seek your refuge, the mercy shown by you on them shines forth very much.

× Upajati Metre

+ गतोऽद्य मे मोहकलाकलापो सदासदाज्ञस्य तव प्रभावात् ।
त्वमेव मे नाथ सुपूजितांघ्रे वरं विधेहि प्रथतां च भक्तिम् ॥६९॥

(69) Oh Lord, my delusion etc., has been destroyed by your glimpses to-day. I was ever ignorant but because of your grace I have been enlightened with knowledge for ever. Oh with holy feet, bless me with the boon of unending devotion to you.

+ हितार्थमेवेयमहो त्वदीया
तमुः कृशा भाति शुभप्रकाशा ।
प्रपन्नभक्तोद्धरणाय धार्मे
करं निधेहि प्रवरे ममांगे ॥७०॥

(70) Oh son of Dharma, Varni Bhagavan, your emaciated body is shining with the light of good because it is for the good of every soul. You redeem those who submit to you Lord, place your good hand on my head and bless me.

प्रस्थितश्च ततो वर्णी कुकुडाख्यपुरं गतः ।
भगवत्सिहराजं हि तत्रात्यं समवाप सः ॥७१॥

(71) Setting out from that place, Shri Nilakantha Varni went to Kukad gam. There he met the king of the place, Bhagavatsinh by name.

विशुद्धैः कर्मभिस्तस्य प्राक्तनैः स्वयमागतः ।
कथयामास भूपाय सद्धर्मान्श्रुतिनोदितान् ॥७२॥

(72) Because of good actions of his previous birth of the king, he himself went to him and told him about good duties (injunctions) prescribed in the Vedas.

+ Upendravajra Metre

+ धराद्धृता येन वराहरूपिणा
त्वरोद्धृता येन च पाण्डवी चमूः ।
सुरासुराणां शरणं वरेश्वरं
तं नीलकण्ठं भज मानस प्रिय ।।७३।।

(73) Oh my dear *mind!* worship *Him* who assumed the form of bear (Varah) rescued the earth (from drowning in the ocean), who rescued the army of Pandavas, who is the refuge of gods as well as demons (Danavas), He is Nilakantha.

इति श्रीहरिवनविचरणकाव्ये एकोनचत्वारिंशः सर्गः ।

End of Canto XXXIX of "The Poem of Shri Hari's Epic Journeys through the Forests."

× गोराडवारा बिजले चमत्कृति
बौधेजखञ्जे विरहोत्थवेदनाम् ।
लाखाजिमत्स्याऽसुयुतिं चकार यो
दानं नृपेक्षां कुकडेऽवतात् स माम ।।७८।।

LXXVIII May Shri Hari who performed miracle by swelling the water of the well and showed it to Bijal, attendant of Kos, when the village people came He went away, Khodabhai's pangs of separation in Budheja, He brought back to life the fishes killed by Lakha Koli, went to Bhal region via Vadagama, preached the meaning of Gayatri in Bhimanatha, from there came to Gopanatha and preached significance of rituals, met Bhagavat sinh of Kukadagama, gave him glimpse, protect me.

इति एकोनचत्वारिंशः सर्गः

:END OF CANTO XXXIX:

+ *Vanshastha Metre*

× *Indravansha Metre*

॥ श्रीशाय नमः ॥

चत्वारिंशः सर्गः

\+ उपादिष्टः शिष्यो नृपतिभगवत्सिंह इति स
ययौ लब्धादेशाद्धरिविभिवविद दुर्गनगरम् ।
ईरिश्चायाल्लाखूभवनमपि लोढ्वाख्यपुरगं
सुचत्वारिंशेऽस्मिन् गदितगुरुसेवादिचरणम् ॥७९॥

CANTO XL

LXXIX Having heard his teachings, King Bhagavatsinh became his disciple and on a suggestion from Ladha Bhagat, a disciple of Shri Hari who followed his preachings, King Bhagavatsinh went to Gadhapur. The Lord's arrival to Lodhwa village, he preached Lakhu Charanbai who believed in formlessness of Ultimate Reality, preached her and on this count the stories of Vitthaldas, Balanand and Atmanand etc., have been described in the Fortieth Canto.

भो राजन् श्रूयतां मत्तो वचः कल्याणकारकम् ।
एष राज्ञां परो धर्मः कर्तव्यस्यानुपालनम् ॥१॥

(1) Oh king, listen to my words which will do good to you. The best religion of a king is to perform his own duty

\+ shikharini Metre

राजलक्ष्मीं च संप्राप्य यो नृपो विषयातुरः ।
स्वप्रजापालनं त्यक्त्वा स्वेन्द्रियाराम उत्पथः ॥२॥

स निन्द्यः सुजनैः सर्वैः सम्परेतस्तमो विशेत् ।
गोविप्रार्तजनानां यद् रक्षणं प्राणघातने ॥३॥

(2-3) The king who after attaining kingly wealth abandoning his duty of maintaining the well-being of his subjects and being addicted to the objects of senses, indulges in the pursuit of the satisfaction of his senses, he is despised by all, (all good persons condemn him) goes to purgatory after death. Therefore, even if he has to sacrifice his own self, he must protect the cow, the Brahmin and the poor (or miserable)

यो रक्षति प्रजाः सर्वास्तस्य मोक्षो व्यवस्थितः ।
प्रमाद्येद् यश्चभूपोऽसौ राज्यं तस्य विनश्यति ॥४॥

(4) The king who protects his own subjects, prepares himself fit for liberation but if he is idle, he destroys his kingdom

राज्यं तस्य प्रवर्धन्ते दुर्जना नात्र संशयः ।
अधर्मो वर्धते तूर्णं धर्महानिः पदे पदे ॥५॥

(5) Wicked persons go on increasing in his kingdom and and so also unrighteousness. At every stage, there is destruction of Dharma.

तेन पापेन राजानो बुद्धिहीनाः सुदुर्मदाः ।
स्वैरं कुर्वन्ति पापानि ततो यान्त्यधमां गतिम् ॥६॥

(6) Because of this sin the kings become devoid of intelligence and indulge into sinful activities at sweet will due to pride. They tread on downward path.

तस्मान्मोक्षाय भूपालो धर्मपालो भवेत् सदा ।
धर्मवृद्धिकरान् विप्रान् मानयेद् दानमानतः ॥७॥

(7) Therefore, the king should observe his duties for the sake of liberation and also encourage Brahmins who increase the sense of duty by wealth and honour.

प्रजानां पोषणार्थं स यत्नं कुर्यान् नृपोत्तमः ।
विप्राज्ञया च वर्तेत धर्मशास्त्रानुसारतः ॥८॥

(8) The kings should arrange for their maintenance in the best way possible and should administer the kingdom in keeping with the Scriptures.

प्रजाश्च पुत्रवत् पश्यन् रञ्जयञ् शीलतोऽन्वहम् ।
प्रजार्जितस्य पुण्यस्य षष्ठांशं लभते ध्रुवम् ॥९॥

(9) The king should maintain the subjects like his own children. The king who by his pleasing good manners entertains his subjects gets one sixth part of the punya earned by his subjects.

स्वधर्मानुरतो भूपः पदं गच्छत्यनामयम् । ।
विगर्वो विजितक्रोधो न कुर्याद् द्विजतर्जनम् ॥१०॥

(10) The king who loves his own path of duty and is free from pride and anger, treads upward path. Hence the king following the path of duty should never insult Brahmins.

विरोचनसुतः शूरो गर्वेण सुतलं गतः ।
हित्वेन्द्रस्य पदं भूमेः समृद्धं राज्यमुत्तमम् ॥११॥

(11) Baliraja who was brave and strong, yet had to leave the best kingdom on earth and the title of Indra (King among gods) and had to stay in Sutal (Patal) because of his pride.

जह्यात् कृपणतां वेश्यामामिषं द्यूतमासवम् ।
अन्यायवर्त्मना द्रव्यमीर्ष्ययाऽन्यायदापनम् ॥१२॥

(12) Therefore the king should always avoid miserliness, prostitutes, mutton, addiction to drugs like wine, gambling, earning of money by unlawful means, administration of justice unjustly and with avarice etc.

चिरकालस्य राज्यस्य सुखेच्छा यदि मानसे ।
पालनीयाः प्रयत्नेन मयोक्ता नियमा नृपैः ॥१३॥

(13) If the king desires to enjoy kingly pleasures for long he should be steadfast in observing the above rules I have told.

श्रुत्वा तद् भगवत्सिंहो ज्ञानं यद्धरिणोदितम् ।
स्वधर्मं पालयन् सम्यङ् मेने पूज्यं सतां गतिम् ॥१४॥

(14) On hearing this knowledge *given to him* by Shri Hari, king Bhagavatsinh *following* the path of duty, held in high honour Shri Nilakantha Varni, the honoured one of the saints.

तत् पश्चाद् गढडाग्रामे निवासमकरोद् यदा ।
लाघाभक्तप्रवापेन जगाम हरिसंनिधौ ॥१५॥

(15) Then when Shri Nilakantha Varni stayed in Gadhada, Bhagavatsinh, at the insistance of Ladha Bhagat came to the Lord.

मनसा चिन्तितं तेन प्रगृह्य दक्षिणं करम् ।
दद्यात् कुसुमहारं चेन्मन्येऽहं भगवानिति ॥१६॥

(16) *He thought in his mind that if He holds my right* hand and gives me a garland of flowers then I will believe that he is Lord incarnate.

आगतं भगवत्सिहं दृष्ट्वा तु भगवान् स्वयम् ।
प्रगृह्य दक्षिणं हस्तं पुष्पहारं ददौ तदा ॥१७॥

(17) Shri Hari when he saw Bhagavatsinh arriving took his right hand into His hand and at the very same time placed garland on his neck.

निश्चिचये हि ततो राजा मुदा वै भगवानयम् ।
प्रमोदात्मा बभौ सम्यङ् निश्चयस्य फलत्वतः ॥१८॥

(18) The king was very much pleased and was convinced that He is none other than Lord incarnate. On seeing the fruitfulness of his thought, he rejoiced very much.

ततो यात्वाथ वर्णीन्द्रो लोढवाग्राममागतः ।
लक्ष्मीस्तत्रावसद् ग्रामे समाधिविषयान्विता ॥१९॥

(19) From Kukad gam Shri Nilakantha set out and went to Lodhwa. There stayed in that village a bard woman Laxmi by name (Lakhu) who attempted Samadhi (full concentration of Yoga) as her goal.

अद्वैतमतमाश्रित्य ज्ञानवैराग्यसंयुता ।
निराकारेश्वरं ज्ञात्वा सद्भ्यो नित्यान्नदायिनी ॥२०॥

(20) She was an advocate of formless Reality of Advaita school, but as she was with Jnana (knowledge) and Vairagya (dispassion) she used to give Sadavrata (uncooked food free of charge to the needy and poor).

नीलकण्ठं समालोक्य दिव्यमूर्तिं परीक्ष्य च ।
सनकादिसमं ज्ञात्वा निनाय स्वगृहं मुदा ॥२१॥

(21) That (Lakhubai) when she saw the divine form of Nilakantha Varni, after carefully examining him-thinking that he is a miraculous person like Sanakadi took him home affectionately.

विठ्ठलानन्दतस्तत्र बालानन्देन निर्मितम् ।
सुभोज्यं भोजयामास लक्ष्मीः श्रीवर्णिनं ततः ॥२२॥

(22) Lakhubai fed Shri Hari with delicious dinner prepared by Vitthalanand and Balanand (who stayed with her).

तदीयशुद्धभावेन मासत्रिकमुवास ह ।
दत्त्वा स्वसंगतेर्लाभं यद्धेतोः स्वयमागतः ॥२३॥

(23) Because of her pure devotion Shri Hari stayed there for three months and Lakhubai was, thus blessed with his company; a mission for which He came down on earth.

एकदा सुखमासिनः पप्रच्छ धर्मनन्दनः ।
लक्ष्मि त्वं वद सत्यं हि दीक्षा संगृहीता कुतः ॥२४॥

(24) One day when they were in a gay mood then Shri Hari, the son of Dharma, asked. Oh Lakhubai, tell me the truth, by whom you are initiated (Diksha).

काविमौ पुरुषौ नित्यं वसतस्तव मन्दिरे ।
सा प्राह वर्णिनं नम्रा ह्यात्मानन्दो महामुनिः ॥२५॥

सशिष्य आगतो ह्यत्र तच्छिष्यो विठ्ठलोऽग्रणीः।
स्तनंधयसुतं मुक्त्वा तत्पत्नी रोगतो मृता ॥२६॥

(25-26) And who are those two persons who permanently stay with you? On hearing this, Lakhubai said humbly that the famous Muni (He who does not speak) Atmanand by name came here with his disciples. Vitthal was his main disciple. His wife expired due to some disease leaving behind her a small son who was dependent on mother for feeding.

तत्पोषणाय विप्रोऽसौ महाशक्तियुतं गुरुम् ।
तुष्टावाथ गुरुः प्राह स्तनं धास्यति ते शिशुः ॥२७॥

(27) Vitthal requested his able teacher (Guru) Swami Atmanand as to how to feed and nurse the child. Thereupon the teacher replied that he himself should feed the child with his own milk.

पितुः स्तन्यस्य पानेन पुष्टदेहो बभूव सः ।
दशमे वत्सरे चक्रे दीक्षितं विट्ठलं सुतम् ॥२८॥

(28) The child grew up by sucking the milk of the father. At the age of ten, Atmanand Swami initiated the son and the father.

विट्ठलानन्दसंज्ञं तं बालानन्दं च तत्सुतम् ।
निहितौ मद्गृहे शिष्यौ यतोऽहं दीक्षिता ततः ॥२९॥

(29) He initiated (Diksha) me too. Vitthalji was given the name of Vitthalanand and the son was named Balanand. Then both these disciples were kept in my house. They are these two.

अधुना तस्य वृत्तान्तमात्मानन्दस्य वच्म्यहम् ।
धुवावसंज्ञके ग्रामे मोढजातिद्विजन्मनः ॥३०॥

जगज्जीवनसंज्ञस्य पुत्रो विश्वम्भराभिधः ।
कृतदारोऽत्य विशेऽब्दे जगाम स्वच्छया ततः ॥३१॥

(30-31) Now I will tell you some details about Guru Atmanand, please listen. In the village "Dhuvav" three miles on the east of Jamnagar there was in Modh sub-caste of Brahmins the son of Jagjivanbhai known by the *name* of Vishvambhar in early life. After accepting householder's duty (grihastha dharma) both the husband and wife of their own sweet will, got out of Dhuvava at the age of twenty years.

आशोदराभिधे ग्रामे निवासमकरोत् सुधीः ।
सांख्ययोगपथे तिष्ठंल्लेभे स चतुरः सुतान् ॥३२॥

(32) They settled down permanently in Ashodara village. *By following the Samkhyayoga school he had four sons.*

धर्मयोगबलेनैव महासिद्धिमुपेयिवान् ।
गच्छन् ग्रामान्तरं क्वापि काठ्योढाख्येन संगतः ॥३३॥

(33) That Vishvambhar by following Yogamarga and also Dharmamarga (path of duty) had acquired supernatural powers. One day while going to some other village he happened to accompany a Kathi, Odhaji by name.

गृहीत्वा वृश्चिकान् याताञ्चा चेलिकायमपूरयत् ।
सुवर्णमुद्रिका जातास्तद्धस्तस्पर्शतोऽलयः ॥३४॥

(34) On way he gathered together in his bag scorpions, which by the touch of his hands *turned into* gold mohrs.

ओढो दृष्ट्वा द्विजं प्राह दीयतां मे तदर्धकम् ।
प्रहस्य मुद्रिकाः क्षिप्ता बहिः सद्योऽलयोऽभवन् ॥३५॥

(35) On seeing this, Odha Kathi asked him to give half of the share to him. At this he laughed and threw away all the coins and the coins turned into scorpions.

दर्शयन्नात्मनः सिद्धिं तस्मै स्वगेहमागतः ।
पुत्री तद्यजमानस्य वल्लभा नामतः सती ॥३६॥

संश्रुत्य तच्चमत्कारं साधो मानगरात् सती ।
द्राग् दुद्राव गृहं तस्य निन्ये स्वीयं गृहं द्विजम् ॥३७॥

(36-37) Thus he showed the miracle of his power (siddhi) and came home. There was the daughter of the host "Valiba" by name. She was a holy lady and faithful to her husband (Sati). When she heard about this miracle from a saint (sadhu) Managar by name she immediately went there and took Vishvambhar to her home.

विनयेन कृता पूजा चमत्कारदिदृक्षया ।
प्रेम्णा तं भोजयामास तत्पदोर्न्यपतत्ततः ॥३८॥

(38) With great respect she performed his poojan and with a view to see the miracle herself she fed him and fell at his feet.

स्ववक्षचरणांगुष्ठं स हृष्टो निदधे तदा ।
तस्या ललाटे तेनासौ समाधिस्था बभूव च ॥३९॥

(39) Being pleased at this he touched her forehead with the toe of his feet and she immediately went into the trance (Samadhi).

चक्रषट्कं विभिद्यैव मूलाधारादिकं च सा ।
ब्रह्मरन्ध्रं निनायासून् लेभे सौख्यं समाधिजम् ॥४०॥

(40) Duly penetrating her six centres (chakras) like Muladhar, her breath went into Brahmarandhra (the highest centre in the head) and she enjoyed the bliss of meditation (Samadhi).

ततः प्राणान् समानीय मूलाधारं प्रयत्नतः ।
उत्थाय नमनं चक्रे तं तदा विनयान्विता ॥४१॥

(41) Then she again brought her breath to Muladhar, awoke from the trance, came to her senses and fell prostrate at the feet of Vishvambhar with respect.

प्रभावज्ञा ययाचे तं काशीयात्रां सुकांक्षिताम् ।
विश्वम्भरः प्रतिज्ञाय गोपनाथं ततो गतः ॥४२॥

(42) Knowing his prowess she requested him for pilgrimage to Banaras. Vishvambhar Bhatt agreed and went to Gopanath.

तत्रत्याद् वर्णिनो दीक्षां जग्राह विधिवन्मुदा ।
आत्मानन्दाभिधां सोऽसौ दधार वर्णिवाक्यतः ॥४३॥

(43) He got himself initiated according to ritualistic procedure and at the instance of Varni assumed the name of Atmanandji.

×प्रपन्नकल्पद्रुम भक्तिभाव सुधानिधान त्वमु नीलकण्ठ ? ।
देवेन्द्रवर्यार्चितपादपीठ भव प्रसन्नः श्रुतिभिः सुमान्य ? ॥४४॥

(45) O Nilakantha Bhagvan! You bestow the fruits of his desire on him who submits to you like a Kalpavraksha (A tree which fulfills all desires born in the mind of one under it), to have a *fine taste for devotion* you are the abode of nectar, even the best among gods worship your seat, even the Vedas sing the songs of your praise. O Lord! be pleased.

इति श्रीहरिवनविचरणकाव्ये चत्वारिंशः सर्गः ॥

End of Canto XL of "The Poem of Shri Hari's Epic Journeys through the Forests."

+गढपुरे न्यवसद् भगवन्नृपो
हरिरगाल्लखुचारणिकागृहम् ।

मुहुरवर्षयदिष्टचमत्कृति
गुरुकथांन्यवदत् स पुनातु माम् ॥८०॥

× Upajati Metre
+ Drutavilambit Metre

LXXX At the instance of Ladha Bhagat who knew the miraculous powers of Shri Hari, Bhagavatsinh, the king stayed in Gadhada and Shri Hari came to Lakhu Charan (Bard woman) in Lodhwa, He preached the doctrine of Reality with form and made her forget the doctrine of formlessness of Reality, performed and showed her miracles, the stories of Vitthaldas, Balanand and Atmanand were narrated and heard. May that Lord Shri Hari purify me

इति चत्वारिंशः सर्गः

: END OF CANTO XL ·

॥ श्रीशाय नमः ॥

एकचत्वारिंशः सर्गः

+ आत्मानन्दकथा प्रवर्णनमुरामानन्दसाधोः कथा
साकारात्मविशिष्टतत्त्वसमसंज्ञप्तिर्लखूयोषितः ।

श्रीधार्मिस्त्वगमत् ततो मकरसंज्ञप्तंपुरं भक्तिजो
डोसावाप्यनुवृत्तमुक्तमथ चत्वारिंशके चैकके ॥८९॥

CANTO XLI

LXXXIX The story of Atmananda Swami and Ramananda Swami, Ramananda Swami who accepted initiation (Diksha) and Sakara upasana (worship of Reality with form) from Ramanujacharya in Shrirang kshetra etc., after telling these stories converted Lakhubai Charana to Vaishnavi discipleship, Shri Hari on foot came to Mangrol. There he took bath in Dosavava, gave darshana to a bania, Gordhana by name etc., these stories are contained in the Forty-First Canto.

आशोदरमथागम्य स्वशिष्यां वल्लभां नयन् ।
लाठीसंज्ञे पुरे तस्यै ददौ दीक्षां महामनाः ॥१॥

+ Shardula Metre

(1) Atmanandji of noble mind came to Ashodara village with his lady disciple Valbai and initiated her in Lathi gam (village).

तत्र नागोरदेशस्था कुलाली हरबाऽऽगता ।
कृत्वा तां दीक्षितां तत्र गतः काशीं च तद्युतः ॥२॥

(2) There he met a potter woman Harbai of Nagor region. He initiated her too, and taking both of them went to Kashi (Banaras).

ततो वृन्दावनं प्राप्तः कृष्णपादरजःप्लुतम् ।
यामुने सलिले स्नात्वा परां मुदमवाप ह ॥३॥

(3) From there, he went to Vrindavan pervaded throughout by the dust of the holy feet of Shri Krishna and became pleased by bathing in the holy waters of Shri Yamunaji.

तत्र कोष्ठाधिपान् वीक्ष्य मठाधीशांश्च लोलुपान् ।
पंक्तिभेदकरान् धूर्तान् रहो मिष्टान्नभोजिनः ॥४॥

(4) There he saw some store-keepers and Mahants (Heads of temples) greedy and making distinctions and they were dining sweemeats secretly.

तद्दते पायसान्ने हि दर्शयन् स्वल्पजन्तुकान ।
रात्रौ धर्म्यां ददौ शिक्षां त्राम्बाग्रामं ततोऽगमत् ॥५॥

(5) He showed them small insects in a milk preparation and preached them to behave according to Scriptures and all the three went to a village known by the name of Tramba.

मुक्तानन्दं तथा युक्तानन्दं शिष्यौ चकार सः ।
अस्मिन् ग्रामे ततोऽभ्यागाच्छिष्यशिष्यासमन्वितः ॥६॥

(6) He converted Muktanand and Yuktanand to his discipleship and with him male and female disciples came to village Lodhwa by name.

अगात्यानाहिरान् मां च शिष्यांश्चक्रे महामतिः ।
कदाचिदिक्षुदण्डान् स ययाचे तत्स्थलं गतः ॥७॥

(7) He was with great intellectual powers and soon converted the Ahirs and me also to his discipleship. On one occasion he went to a field of sugar-cane and asked for sugar-canes.

तत्स्वामी न ददौ तस्मै रसयन्त्रमधिष्ठितः ।
स्वस्य योगबलात् तत्र कुण्डिकायां सरन् रसः ॥८॥

अनडुच्छृंगयोर्नीतस्तरसा प्रययौ ततः ।
तच्छान्त्यै साधुरागत्य तत्र कश्चित् स्वशक्तितः ॥९॥

(8-9) The owner who was sitting on the machine for crushing sugar-canes refused to give canes. Therefore, by his prowess of Yoga he caused the juice from the stone-bowl (kundi) to rise and stand on the horns of his ox and then set out from there. To silence this trouble, another saint tried very hard.

मन्त्रतन्त्रादिभिः कुर्वन् प्रयासं निष्फलोऽभवत् ।
लज्जितस्तत्पतिर्यातः साधुना प्रहितस्तदा ॥१०॥

(10) He employed techniques of Tantra and Mantra but he failed. Then he asked the owner of the crushing machine to be ashamed of his mistake and repent for it.

आत्मानन्दगृहे तूर्णं तत्पादौ दुःखितोऽग्रहीत् ।
प्रसन्न आशिषोऽयच्छद् यथापूर्वमभूत् ततः ॥११॥

(11) He did accordingly, and went to Atmanand and fell at his feet in repentence. He felt happy at this and blessed him that everything will be as usual and it so happened that the juice began to fall in the bowl as before.

दर्शयन् सर्वतः शक्तिं स्वस्यैवं योगवित्तमः ।
पर्यटन् द्वारकामेत्य जीर्णदुर्गं ततो गतः ॥१२॥

(12) Thus showing the miracles of his Yogashakti Atmanand Swami, on his way went to Dwarkapuri and from there to Junagadh.

रामानन्दं समभ्येत्य तस्मै शिक्षां ददौ मुदा ।
ध्येयं श्रीकृष्णरूपं यन्निराकारं गुरोर्मुखात् ॥१३॥

(13) Ramanand Swami was moving around Junagadh and met Atmanand Swami who accepted him gladly and converting him to his discipleship, initiated him into Sanyasa and asked him to concentrate on the formless (Nirakara) form of Shri Krishna. Ramanand knew this from his Guru (Atmanandji).

श्रुत्वा नातिप्रसन्नात्मा रामानन्दो न संगतः ।
श्रीरंगं गतवानेको ध्येयरूपाभिदृष्टये ॥१४॥

(14) But Ramanandji was somehow not pleased by it, therefore he did not accompany him and went alone to Shrirangkshetra to know about what should be the intended form.

जग्राह वैष्णवीं दीक्षां रामानुजमताश्रितः ।
उपाधिः समभूत् तस्य वसतस्तत्र तत्स्थितैः ॥१५॥

आत्मानन्दं पुनर्लेभे रामानन्दोऽथ सन्मतिः
छत्रासाख्ये शुभे ग्रामे ध्येयचर्चां चकार ह ॥१६॥

(15-16) There Ramanand Swami accepted to be initiated into,diksha of Ramanuja school and was firmly convinced of the Sakar form of Shri Krishna but as he developed some trouble with the local inhabitants, he set out from there and pure of intelligence as he was he came to Atmanand Swami and stayed with him again in the village Chhatrasa.He used to discuss about the intended form of Reality.

आत्मानन्दोऽपि तच्छ्रुत्वा विशिष्टाद्वैतमाश्रितः ।
विमुच्याद्वैतमार्गं च स्वशिष्यानादिदेश सः ॥१७।

(17) On hearing him, Atmanand Swami too, was converted to Vishistadwaita sect and asked his disciples to follow him.

रामानन्दं च विज्ञाय विशिष्टाद्वैतपारगम् ।
दत्त्वा शिष्यान् स्वकांस्तस्मै हृष्टो धर्मधुरा सह ॥१८॥

(18) Knowing well that Ramanand *Swami* is expert in Vishistadwaita, Atmanand Swami conferred on him the status of Acharya (Head) of his sect (Dharma) and left in his charge all his disciples.

मुक्तानन्दयुतो युक्तानन्देन सहितश्च स ।
नागोरदेशमागच्छदात्मानन्दो महामुनिः ॥१९॥

(19) Then that Mahamuni Atmanandji came to Nagor region with his disciples Muktanand and Yuktanand.

रामानन्दः समागम्य स्वकं प्रोवाच मां मतम् ।
केवलाद्वैतचित्तत्वान्नैव मन्यामहे वयम् ॥२०॥

(20) Then Ramanand Swami came to me and tried to preach Vishistadwaita but because of my attachment to Kevaladwaita (Brahman alone is real), I did not accept it.

सम्प्रदायात् स्वकादस्मान बहिष्कृत्य ययौ रुषा ।
तच्छ्रुत्वोवाच वर्णीन्द्रो दयालुः सत्पथाश्रयः ॥२१॥

(21) So being angry with us he dismissed us from his school (of philosophy) and went away. On hearing these words from Lakhubai, the merciful abode of path of virtues as he is, Shri Nilakantha Varni said.

किमर्थं भ्रमसि त्वं भो समाधौ स्थितधीरसि ।
निराकारं कथं तिष्ठेद् भक्तानां मानसं दृढम् ॥२२॥

(22) Oh Lakhubai, though you have attained Samadhi (full concentration) and are self-realized, you have been under an illusion. For how can the mind of devotees remain attached to that which is formless (Nirakara)?

श्रद्धार्थं व्याससूत्रं च वेदान्तं श्रावयन् मुहुः ।
तस्य बुद्धिभ्रमं ध्येयस्वरूपेऽनाशयद्धरिः ॥२३॥

(23) Then Shri Hari quoted Vyasasutra and Vedant time and again with a view to convince her and to remove from her mind the illusion with regard to the form of Reality.

वेदशास्त्रार्थमाश्रुत्य वेदविद्धर्मनन्दनात् ।
निराकारं मतं त्यक्त्वा लक्ष्मीः सा विभुमाश्रिता ॥२४॥

(24) Then after grasping properly the meaning of Veda-Shashtra from Shri Hari, the son of Dharma well-versed in the essence of the Vedas, Lakhubai abandoned Nirakar school (embraced Vishistadwaita school of philosophy propounded by Ramanujacharya which maintained that qualified Brahman alone is real) and submitted to Shri Hari.

विशिष्टाद्वैतसिद्धान्तमतमंगीचकार सा ।
धर्मजोऽदात् स्वकं ज्ञानं तस्यै मोक्षार्थिमानितः ।।२५।।

(25) She accepted Vishistadwaita principle and hence Shri Hari, respected as he is by the aspirants of the path of liberation, the son of Dharma blessed that lady with spiritual knowledge.

प्रतोष्य सूनृतैर्वाक्यैर्मागरोलमथागमत् ।
वृद्धवाप्यां समुत्तीर्य स्नानं चक्रे विधानतः ।।२६।।

(26) After satisfying her with best words, Shri Hari went from there to Mangarol, there Shri Hari entered Dosavava (an ancient type of well with foot-steps to get at the water) and took bath in accordance with ritualistic tradition.

उपाविशन् महाराजो विधाय स्वस्तिकासनम् ।
ध्यानस्थो वापिकातीरे स्वनासाग्रकृतेक्षणः ।।२७।।

(27) Shri Hari concentrating his eyes on the tip of his nose sat with folded feet on the bank of that well in Dhyana.

गोवर्धनो वणिक् तत्र स्नानं कर्तुं समाययौ ।
दिव्याकृतिं सर्वदेवमनन्तं वीक्ष्य वर्णिनम् ।।२८।।

(28) At that time there came a bania, Gordhana by name, for taking bath. He saw Shri Nilakantha Varni, Infinite, God of all, and of divine form.

उपविष्टो नतिं कृत्वा कोऽसाविति वितर्कयन् ।
साशंकं प्रेक्ष्य तं प्रेम्णा समुद्धर्तुमियेष सः ।।२९।।

(29) He saluted him and sat nearby thinking who this person will be. Shri Hari knew the doubt of his mind and desired to redeem him with affection.

स्वकीयदिव्यरूपस्य वृत्तान्तं मार्मिकं जगौ ।
श्रुत्वा तन्निश्चयं चक्रे भगवानयमेव हि ॥३०॥

(30) He began describing his own spiritual form in a penetrating manner. On hearing this, Gordhana decided that this person must be Bhagavan Himself.

बद्धांजलिपुटो भूत्वा प्रोवाच प्रणतः प्रभुम् ।
यदि ते भगवन्नाज्ञा गुडपक्वान्नभोजनम् ॥३१॥

आनयामीह ते नाथ भोजनाय स्वनिर्मितम् ।
ओमित्युक्ते निनायासौ हरिणा द्रुतमादरात् ॥३२॥

(31-32) He bowed down with folded hands and said, "Oh Lord if you so permit, I may bring Sukhadi (wheat flour mixed with *Ghee* and *Gud* and *fried*) *prepared by myself with* my own hands for your lunch." Shri Hari accepted and he respectfully brought Sukhadi.

बुभुजे यज्ञनाथस्तत् सुस्वादु प्रोक्तवांस्ततः ।
पक्वान्नं विहितं केन हेतुनेदं सदुच्यताम् ॥३३॥

(33) Shri Hari, the Lord of Yajna (Yajnapati) ate the delicious dish and asked "What is his purpose in preparing *this Sukhadi? Tell me the truth."*

\+ श्रुत्वा जगत्करणपोषणनाशहेतो-
धर्मांगजस्य वचनं नरतां गतस्य ।

भक्त्या प्रदत्तमणुमप्यतुलं स्वभक्तै-
र्मत्वा प्रसन्नमनसो वणिगाबभाषे ॥३४॥

(34) On hearing these words from Shri Nilakantha, the son of Dharma who has assumed human form, who has been pleased by the service of Bania, who whatever little offered by the devotee with devotion considers too much and who is the cause of beginning, maintenance and destruction of the world, that Bania Gordhan began to say:

इति श्रीहरिवनविचरणकाव्ये एकचत्वारिंशः सर्गः ।

End of Canto XLI of "*The Poem of Shri Hari's Epic Journeys through the Forests.*"

\+ श्रीरंगखेटे गुरुराप्तदीक्षणो
विशिष्टबोधामकरोत् स चारणीम् ।

हरिः प्रपन्नो मकरालयं पुर
प्ररक्षतात् सर्वसमाधिकारकः ॥८२॥

LXXXII

Shri Ramananda Swami accepted initiation (Diksha) from Ramanujacharya in Shrirangakshetra etc; the stories about it Shri Hari heard from Lakhubai, the female disciple of Shri

\+ Vasantatilaka Metre

Atmananda Swami, Lakhubai abandoned Nirakara school and accepted Vaishnava fold by becoming disciple, Shri Hari became pleased and came to Mangrol, took bath in Dosavava. May such Lord who confers Samadhi, protect me.

इति एकचत्वारिंशः सर्गः

: END OF CANTO XLI :

॥ श्री हरये नमः ॥

द्विचत्वारिंशः सर्गः

\+ रामानन्दसुवर्णपाशमददान्नैवेयमुल्लोभिनी
तत्पापान्निरयं गतापि हरिणा मुक्तैः समुद्धारिता ।
सर्गेऽस्मिन् यमराजमुक्तविमतीराजागमो दर्शना-
र्थीयात्राह हरिर्वृषान् यवनजान् मोक्षं तथोपासनम् ॥८३॥

CANTO XLII

LXXXIII The devotee Govardhan fed Shri Hari with Sukhadi and said that his aunt (Father's sister) Putalibai by name had misappropriated gold belonging to her teacher (Guru) as a result of which she was consigned to hell for punishment; for relieving her from the pangs of suffering of hell many liberated persons entered into discourse with Yamaraja (the god of death) the miracle, the arrival of Javan King, putting a question about Islam by him, Lord preached the religion of Islam, asked him to undergo penance and blessed him with liberation etc; these stories are contained in the Forty-Second Canto.

पुतलीनामधेयाया मदीयजनकस्वसुः ।
परेतायाः प्रसंगोऽभूद्दूर्ध्वदेहक्रियात्मकः ॥१॥

\+ Shardula Metre

(1) Govardhan said: Oh Maharaj, there was an occasion of post mortem religious ceremony of my aunt (father's sister) Putalibai by name at our place.

विहितं तन्निमित्तं यत् सुखदान्नं सदीप्सितम् ।
भुक्तं भगवता तद्धि सर्वकामदुहा त्वया ॥२॥

(2) In accordance with the wish of good people we had prepared this Sukhadi and You who are the bestower of fulfilment of the wishes, have eaten it.

किञ्चित् संप्रष्टुकामोऽस्मि भवते यदि रोचते ।
उक्तोऽसावुच्यतां प्राह वणिना वैश्य ईश्वरम् ॥३॥

(3) So now if you allow, I wish to ask you something. The Lord granted him permission, thereupon he said to Shri Hari.

स्वसा मे जनकस्यैषा धर्मिष्ठेष्टपरायणा ।
मृत्युं प्राप्य गता कुत्र तदेतद् वक्तुमर्हसि ॥४॥

(4) My aunt was the follower of the path of duty and the worshiper of the desired Deity. Tell me where she must have gone after her departure from the mortal body.

सर्वज्ञोऽपि हसन् प्राह गता सा हि यमालयम् ।
तत्र कष्टाधिके क्षिप्ता कुम्भिपाके स्वपापतः ॥५॥

(5) On hearing this, the omniscient as he was Shri Hari laughed and said, your aunt has gone to Yamapuri (the city of the God of Death) and has been thrown by Yama in miserable condition of Kumbhipaka (Hell full of suffering and misery) because of her sins.

तन्निशम्याब्रवीद् वैश्यः कथमेषा तमो गता ।
रामानन्दस्य शिष्यासावासीद् धर्मपरायणा ॥६॥

(6) On hearing it Gordhan said that even though she was the follower of the path of duty and a follower of Ramanand Swami how can she be confined to hell?

भजतामीश्वरं यर्हि प्राणिनां निरये गतिः ।
प्रभवेत् तर्हि धर्मस्य पन्था यास्यति नष्टताम ॥७॥

(7) If such persons as she who are followers of the path of duty and worshippers of God are rewarded with hell, there will be destruction of Dharma.

हरिराह विशुद्धेन चेतसा धर्ममास्थिताः ।
कापट्यरहिता भक्ता मोक्षयोग्या भवन्ति ते ॥८॥

(8) On hearing this Shri Hari said that those devotees who behave in accordance with the path of duty with pure mind without any malice, they by their devotion to path of duty, become eligible for liberation.

न तथेयमतो याता कुम्भिपाकं भयावहम् ।
यदि ते ह्यीक्षणे वाञ्छा दिव्यचक्षुर्ददामि· ते ॥९॥

(9) Your aunt was not so pure and hence has earned Kumbhipaka (Puragatory). If you want to see her, I grant you spiritual eyes.

इत्युक्त्वा सहसा वैश्यं द्रष्टुकामं वृषात्मजः ।
भुक्तपक्वान्नसंतुष्टस्तस्या दुर्गतिनाशकः ॥१०॥

निजैश्वर्यप्रभावेण वैश्यं चक्रे समाधिगम् ।
प्राप्य दिव्यं वपुः सोऽपि जगाम यमसद्म च ॥११॥

(10-11) After saying this as Shri Hari was pleased very much by eating his Sukhadi, as he was capable enough to destroy all that led this lady to downward path and as he wanted to see everything himself immediately granted that Bania with Samadhi by his spiritual power due to which that Bania became possessed of spiritual body and went to the city of the God of Death (Yamapuri).

वीक्षिता दुःखिता तत्र स्वपितुर्भगिनीं ध्रुवम् ।
रुदती प्राह तं दीना नय मां नरकाद् बहिः ॥१२॥

(12) There he saw his aunt weeping due to misery. She too requested Gordhan for getting her out of hell as she was very miserable there.

तदुद्धारक्रियासक्तं विलोक्य यमकिंकरैः ।
मुद्गरैस्ताडितः प्रोक्तो धर्मराजाज्ञया विना ॥१३॥

न भवेन्नयनं तस्या दूरं गच्छ नराधम ।
गोवर्धनोऽथ भीतोऽयं समाधेर्बहिरागतः ॥१४॥

(13-14) Gordhan tried to pull her out and take her with him but the servants of the God of Death, Yama beat him with staff and said that without the permission of Dharmaraja (the administrator of the path of duty-Dharma) he cannot take her away. "Oh the lowest among men (Naradhama) go away." Thus despised by them Gordhan awoke from Samadhi.

यथा वृत्तं समाधौ तद् वर्णयामास वर्णिनम् ।
सगद्गदमुवाचेदं मोचयेमां यमालयात् ॥१५॥

(15) He described whatever he has seen during Samadhi (trance) to Shri Nilakantha Varni and requested him to help set free his aunt from the city of Yama (Yamapur), his throat having chocked with emotion.

श्रीश आह पुनर्याहि समाधिष्ठो यमालयम् ।
धृत्वा महत् स्वरूपं त्वं यमदूतान् प्रताड्य च ॥१६॥

गृहीत्वा कुम्भिपाकात् तमानयस्व ममान्तिकम् ।
साहाय्यं ते करिष्यन्ति प्रेरिता मुक्तपूरुषाः ॥१७॥

(16-17) Having heard him, Shri Hari said: "You go in trance again with a bigger form to Yamapuri and strike the servants of Yama (the God of Death), set free your aunt from Kumbhipaka and bring her here. I have sent liberated souls who will help you."

तथेति गतवान् वैश्यो यथापूर्वं त्वरान्वितः ।
धृत्वा भयप्रदं रूपं यमदूतानताडयत् ॥१८॥

(18) That businessman (Vaishya) followed in fact whatever Shri Hari asked him to do before. He assumed ferocious form and went to Yamapuri and began to strike them.

प्रभीता यमदूतास्ते प्रययुर्धर्मसन्निधौ ।
जगदुः सत्वरं सर्वं वैश्यस्य बलमुत्तमम् ॥१९॥

(19) So the servants frightened by his attack went to Dharmaraja (Deity presiding over the administration of justice) and reported about great strength of the businessman.

धर्मराजाथ संक्रुद्धः श्रुत्वा तद् विस्मयावहम् ।
शतकं प्रेषयामास दूतानां तज्जिघांसया ॥२०॥

(20) On hearing this the Administrator of Justice became angry and sent one hundred servants to kill the businessman.

हन्यतां हन्यतामेव वदतो द्रुतमागतान् ।
वर्णिप्राप्तबलो वैश्यस्ताडयामास रोषतः ॥२१॥

(21) They rushed to him shouting "strike, strike". On seeing them thus advancing towards him, he strengthened as he was by Shri Hari, became more angry and struck them.

तच्छस्त्राणि च संगृह्य घातयामास वेगतः ।
उद्गतो बलतस्तत्र हुंकारो निर्गतो ध्वनिः ॥२२॥

(22) He snatched away their weapons, and again to attack them speedily he jumped over them with great strength and was roaring like anything proud as he was with his victory.

स्फुरतो हस्तपादादींस्तद्देहे हरिसंनिधौ ।
वीक्ष्य पौरजनाः सर्वे विस्मिता ह्यभवंस्तदा ॥२३॥

(23) His body which was lying unconscious nearby Shri Hari, began to move hands, feet and other limbs. Seeing this the people gathered together and were struck with wonder.

ताडिता यमदूतास्ते निवृत्ता धर्ममागताः ।
उचुस्तस्य बलं दिव्यं श्रुत्वा चुक्रोध धर्मराट् ॥२४॥

(24) The servants of the God of Death who were beaten by him began to run and came to Dharmaraja. They said that his strength is Divya (Spiritual). On hearing them thus saying the Administrator of Justice became very much angry.

आरुह्य महिषं धर्मो दण्डपाशधरो रुषा ।
सदूतश्चाजगामात्र गोवर्धनजिघांसया ॥२५॥

(25) He mounted himself on a vehicle of he-buffalo, assumed his ferocious staff (Danda) in one of his hands, came in anger there, and wished to strike Govardhana.

तादृशं तं समालोक्य सस्मार वृषनन्दनम् ।
ज्ञात्वा दुःखं स वैश्यस्य महाकारुणिको विभुः ॥२६॥

(26) On seeing Yamaraja thus he remembered Shri Hari. Great and compassionate, Shri Hari knew about the plight of the bussinessman.

स्वकीयाक्षरधामस्थान् मुक्तान स प्राहिणोद् द्रुतम् ।
दिव्यकान्त्या युतान् प्रेक्ष्य विस्मितः प्राह सूर्यजः ॥२७॥

(27) Shri Hari sent liberated souls from his Akshardham (Imperishable Abode) to help him. Immediately Yamaraja was highly perplexed on seeing so many persons full of lustre and possessed of spiritual form and said.

कथमत्रागता यूयं पापिष्ठं नयतोऽसतः ।
सहाय्यकरणे सवता न युक्तं भवतामिदम् ॥२८॥

(28) Why have you come here to assist this wicked businessman who wanted to take away that sinful lady? It is not proper for you to help the unrighteous

पापभोगावशिष्टायाः कथं तन्नयनं भवेत् ।
एवं भवति चेदाज्ञा ह्रीश्वरस्यावमानिता ॥२९॥

(29) Since the period of punishment of her sins thereof *is not as yet over and if she is set free from the hell it* amounts to disobedience and violation of the commandments of God.

तदाकर्ण्य वचः प्रोचुर्मुक्ताः पितृपतिं स्फुटम् ।
यदाज्ञामनुगृह्णन्ति भवन्तः स परः पुमान् ॥३०॥

स्वेच्छया पृथिवीं प्राप्तो धर्मभक्तिविवृद्धये ।
तदाज्ञया स आयातो नेतुं तां दिव्यदेहधृक् ॥३१॥

(30-31) On hearing the words from Dharmaraja, the liberated souls began to explain that the said Lord Purushottama whose orders you obey has come down on earth for accelerating the progress of law (Dharma) and devotion (Bhakti). This businessman has come to rescue his aunt assuming spiritual form at his command.

यस्योपरि च संजाता कृपा भगवता यम ।
स जीवो नार्हति धाम्नि तावके दुःखभाजने ॥३२॥

(32) Oh Yamaraja! He who has earned the grace of God does not deserve to stay in your place which is full of torments.

कृतान्तस्तन्निशम्याथ क्षामयामास तान् बहु ।
कृत्वाऽऽज्ञां नयने तस्याः स्वधाम प्रत्यपद्यत ॥३३॥

(33) On hearing this Yamaraja (God of Death) begged for pardoning him and ordered her to be taken away and went away.

मुक्ताश्चापि गता धाम स्वकीयं मुदिताननाः ।
गृहीत्वा पुत्तलीं वैश्य आययौ हरिसंनिधौ ॥३४॥

(34) The liberated souls also were pleased and went to their respective places. Then taking with him Putali, Gordhan came back to Shri Nilkantha Varni

दृष्ट्वा तां प्राह वर्णीन्द्रो बदरीं याहि मा चिरम् ।
तपस्तप्त्वा पुनर्जन्म सत्संगे प्राप्य भक्तितः ॥३५॥

मदुपास्तिबलेनैव मोक्षं प्राप्स्यसि निष्क्रिया ।
भगद्वाक्यमाश्रुत्य नत्वा तं सा तथाऽकरोत् ॥३६॥

(35-36) On seeing her, Shri Hari ordered her to go immediately to Badrikashram and said that after repenting for her sins by performing penance, she will then take birth in a family of Satsang where with devotion and my worship she will become free from Karma cycle and will attain Liberation. On hearing such words from Shri Hari, Putalibai bowed to Him and went away.

पश्चाद् गोवर्धनः प्राह मुकुन्दं विनयान्वितः ।
रामानन्दस्य शिष्येयं पुत्तली धर्मतत्परा ।।३७।।

(37) After she went away Govardhan full of reverence began to say, "O Hari this follower of the path of duty, Putalibai was a disciple of Shri Ramanand Swami."

उपवासान् व्रतं ध्यानं भजनं कुर्वती सदा ।
केन पापेन सा प्राप्ता कुम्भिपाकं वदेति माम् ।।३८।।

(38) She always used to observe fasts, vows and perform meditation and prayer. Please tell me which sin brought her to hell in spite of these religious practices.

प्रभुराह सुरद्रव्यग्रहणान् नरकेऽपतत् ।
विश्वस्यां परमां भक्तामाज्ञाय तद्गृहे स्वयम् ।।३९।।

(39) The Lord then said that she was sentenced to hell because of misappropriating Devadravya (the wealth belonging to God i. e. golden ornaments by which the idol of God is decorated in the temple). Because she was trustworthy as she was the best devotee thinking as such Ramanand Swami entrusted into her possession some pieces of gold belonging to the temple.

रामानन्दो दधौ स्वर्णपाशकान् रक्षाणाय सः ।
व्यतीतेषु च वर्षेषु कतिषु कार्यगौरवात् ।।४०।।

(40) After some time for some purpose they were needed. Hence Ramanand Swami asked her to return them.

ययाचे पाशकान् दत्तान् रामानन्दो महामुनिः ।
लोभान्नैव ददौ प्राह कदा दत्तास्त्वया गुरो ॥४१॥

(41) Putalibai, out of greed, did not return them but said "Oh Guruji! When have you given them to me? You have not."

मिथ्यापवादभीता हा पतामि तव पादयोः ।
गृहीता न मया पाशाःसत्यं सत्यं वदामि ते ॥४२॥

(42) I am afraid of this charge which is a false one. I tell the truth on oath lying prostrate into your feet that I have not taken the golden pieces at all.

गुरुद्रव्यं च देवस्य द्रव्यं वै रक्षितं पुरा ।
न दत्तं तेन पापेन कुम्भिपाकाधिकारिणी ॥४३॥

(43) She thus committed a dual sin by denying to have accepted the wealth of Guru and the wealth of God by refusing to return them and was sentenced to hell known by the name of Kumbhipaka

ज्ञानवैराग्ययुक्तस्य धर्मिष्ठस्य च लोभतः ।
मनो नयति चात्मानं निरयं न वशीकृतम् ॥४४॥

(44) The mind attached to objects due to greediness drags to hell a person who may even be possessed of knowledge (Jnana) and dispassion and devoted to religion.

श्रुत्वा गोवर्धनः शान्तः समभूद् गतसंशयः ।
इत्थं वर्णिप्रतापं ते दृष्ट्वा पौरजना मुदा ॥४५॥

दर्शनासक्तचित्तास्ते ह्यायमुर्हरिसन्निधौ ।
राजा श्रुत्वाऽऽजगामाथ म्लेच्छजातिसमुद्भवः ॥४६॥

(45-46) Hearing thus the Lord, Gordhan became silent because his doubts with regard to Putalibai and her sin were removed. Thus Shri Nilakantha Varni showed his great power. Seeing this the citizens, pleased as they were, wanted to have the glimpses of Shri Hari and came to Him. The King of the place who was a Mahomedan, he too came to the Lord for his glimpse.

तत्रासीत् सत्कबीरस्य शिष्यो नम्रः सुभक्तिमान् ।
वर्णिनं पृष्टवान् प्रश्नं कबीरानुगतं शुभम् ॥४७॥

(47) There also was among them a humble devoted disciple of Saint Kabir who with all humility asked a question in connection with Kabir to Shri Varni.

\+ उदेति सूर्यो वसुधाधिवासितं
तमः प्रधावन्निधनं गतं तदा ।
तथैव नामस्मरणे तव प्रभो
लयं तमोऽज्ञानमनन्तमेष्यति ॥४८॥

(48) When the sun rises, the darkness that is spread over the earth gradually diminishes as if running away from light. O Lord so also the darkness of ignorance accumulated during many births is destroyed by the light of remembering Your name.

+ Vanshastha Metre

+ तनुः श्यामा यस्य प्रमुदितमनाः पुण्यमहिमन्
मनः स्त्यानानन्दप्रचुरतमभक्तिं वितनुषे ।
कराब्जाभ्यां नित्यं शुभमभयदानं प्रतिददद्
घनश्याम श्रीमन् मदवनमपायात् कुरु सदा ॥४९॥

(49) The colour of whose body is black, and who is always with a pleasant mind, who is possessed of holy fame, O Lord! you lead my mind to intense devotion which gives permanent stable peace to my mind. O Lord! You always bless us with the boon of fearlessness with both the hands of yours. Oh Laxmipati (Lord of Laxmi, the goddess of wealth), Ghanashyama (with colour as dark as that of a monsoon-cloud) Lord save me from the fall

* ब्रह्माण्डोदररक्षितस्य भरणं कुन्देन्दुवस्त्रस्य ते
केशो श्रीशमन्तकस्य शरणं मेशस्य नेतुः स्वयम् ।
ध्यानेष्टं वृषनन्दनस्य घरणं भक्तप्रियं पावनं
तस्याहीनपराक्रमस्य चरणं वन्दे सदानन्दनम् ॥५०॥

(50) The protector of limitless crores of Brahmands, with clothes as white as the flowers of Mogra, beginningless, Infinite, the Lord of Maya (power of delusion), the leader of Brahma (the creator), Vishnu (the protector) and Shivaji (the lord of destruction) –K=Brahma Isha=Shankara, Shrisha=Vishnu–the final resting place of Vishnu, the infinite, as brave as Garuda (the king of the birds) or the source of the bravery of the king of birds, always giver of pleasure (Anand), pure, the supporter, the giver of the things desired in concentration, worthy to surrender, oh son of Dharma, Shri Nilakantha, I bow down to your holy feet out of respect.

+ Shikharini Metre

* Shardula Metre

इति श्रीहरिवनविचरणकाव्ये द्विचत्वारिंशः सर्गः ॥

End of Canto XLII of "The Poem of Shri Hari's Epic Journeys through the Forests."

+ लोभिनीं पुत्तलीं सम्यगुद्दधार स्वयं हरिः ।
मुक्तानां यमराजस्य संवादः कथितोऽत्र वै ॥८४॥

LXXXIV

Shri Hari relieved greedy aunt Putali, the discourse between liberated souls and Yamaraja etc., these topices have been described in the Forty-Second Canto.

इति द्विचत्वारिंशः सर्गः

: END OF CANTO XLII :

+ Anushtup Metre

॥ श्रीशाय नमः ॥

त्रिचत्वारिंशः सर्गः

\+ कबीरभक्ततोषार्थं कृतं श्रीशेन शोभनम् ।
चत्वारिंशे त्रयाधिक्ये कबीरस्यास्ति वर्णनम् ॥८५॥

CANTO XLIII

LXXXV Shri Hari with a view to satisfying the follower of Kabir replied his question and described the teachings of Shri Kabir. This story will be described in this Forty-Third Canto.

श्रीवर्णी जगाद—

काशीपुर्याः समीपेऽभूत् सरोवरं सुखावहम् ।
लहरं नाम कम्रं तत् पद्ममण्डलमण्डितम् ॥१॥

(1) Shri Varni said: Near the famous city of Kashi (Banaras) there was a pleasant lake 'Lahar' by name. It was beautiful and was full of lilies

भ्रमराणां सहस्रैश्च कारण्डवखगैर्युतम् ।
सरस्तत् स्वच्छवार्भिश्च मण्डितं नात्र संशयः ॥२॥

\+ Anushtup Metre

(2) There in the lilies were thousands of bees and birds like a Karandeva (a kind of bird like black-swan). It was full of pure water.

सुधासमं सुमिष्टं च जलं तस्याति शोभनम् ।
शीतोदकं च पातुं वै तत्रागच्छन्ति पक्षिणः ॥३॥

(3) The water was as sweet as nectar. The birds used to come there for drinking the cool water.

मानुषा मनुजश्रेष्ठाः पशुपंक्तिश्च भक्तितः ।
जम्बूलक्षरसालानां वृक्षास्तीरे तथोत्तमाः ॥४॥

(4) Men, the best among men, Munis, animals etc., used to come to drink the water with devotion and used to rest there as there were Jambus, Pipple, mango-trees, and such big trees on its banks.

स्वशैत्येनात्र संस्थानां तेने शान्ति सुखं तथा ।
सरो ह्यासीन् महत् तत्र भुक्तिमुक्तिफलप्रदम् ॥५॥

(5) This lake was famous for its peace-giving atmosphere to all living beings and also ensured enjoyment and liberation (Bhukti-Mukti).

पवित्रे भारते वर्षे धर्मस्यासीन् महाक्षतिः ।
महाजनः परोऽन्यस्मै दुखं दातुं समुद्यतः ॥६॥

(6) The religion was in a dangerous plight in holy country like Bharatvarsha (India was known by this name after great King Bharat). Groups of men used to inflict suffering on one another.

ततस्तान् रक्षितुं सम्यक् तत्त्वं दातुं सदा मुदा ।
एकस्मिन् दिवसे चात्र सर्वश्रेष्ठे सरोवरे ।
पद्मपत्रे सुखाधारे ददृशे चैक बालकः ॥७॥

(7) Therefore with a view to protect the followers of the path of duty and to spread proper knowledge, one day in that lake in the midst of lily-petals, there appeared a baby full of light as if God incarnated himself.

नीमा नीरुश्च दृष्ट्वैव बालं तं मोदमापतुः ।
नीतोऽसौ स्वगृहं ताभ्यां वर्धितश्च सुखावहः ॥८॥

(8) A couple known by the names of Nima and Niru saw the baby. They took the child home and brought it up.

कबीरनामको बालो दिव्यतेजोविराजितः ।
लोकानामुपकाराय सर्वेषां बोधमावहत् ॥९॥

(9) Radiating the spiritual lustre saint Kabir always worked for the good of the people and incessantly engaged himself in the spread of right knowledge.

महात्मायं महान् आसीत् रामानन्दस्य शिष्यकः ।
दीक्षां धृत्वा सुसाधूनां कल्याणमकरोदसौ ॥१०॥

(10) He became one of the great disciples of Swami Ramananda, took initiation in saintliness and did good to righteous persons.

यवना हिन्दवश्चैव सर्वे मानवजातिकाः ।
विरोधं च विहायैव भ्रातृभावेन चेत् सदा ॥११॥

वर्तेरन् विभवैः सार्धं भवेद् देशोन्नतिः शुभा ।
इत्येवं स प्रयत्नेन प्रचचारात्र भारते ॥१२॥

(11-12) If Hindus and Muslims leaving aside their differences live as brethren in cooperation with one another, then the whole of Bharat will be prosperous. This was the soul of his preachings.

कर्तव्या चेशभक्तिर्वै भजनं शुभभावुकम् ।
चेतनोऽयमसावात्मा ध्यानं तस्य शुभं मतम् ॥१३॥

(13) He believed in daily prayer to the Lord, in cultivating good sense towards others, this Self is consciousness (chetana) and by meditating on it, one gets good reward. This was his best opinion.

एकदा श्रीजगन्नाथमन्दिरे पक्वमोदनम् ।
दग्धं जातं शरीरं स्वं पाचको दुःखितोऽभवत् ॥१४॥

(14) Once upon a time, the cook of Jagannath temple while cooking rice was burnt. He was suffering from pain acutely.

कबीरोऽसौ सुकाश्यां वै वीरसिंहस्य राजके ।
तिष्ठन् स्वपादयोः पक्तं जलं सूदः सुखं गतः ॥१५॥

(15) Saint Kabir was in Benares in the court room of King Virasinh. He dropped some water on his own feet and the cook of Jagannath was cured from burning pain.

तत्त्वाजीवाख्यभक्तौ द्वौ साधुसेवाकृते रतौ ।
कोऽपि साधुर्गृहे तस्य समागच्छेत् सुसेवकौ ॥१६॥

(16) There were two devotees Tatva and Jiva by names. They were serving the saints with devotion. If any saint came to their place, they served him well.

वारिणांघ्रि समाक्षाल्य शुष्कारोपितकाष्ठके ।
तज्जलं सेचितं कृत्वा काष्ठं ददृशतुर्मुदा ॥१७॥

(17) They used to wash the feet of saints and pour that water into the roots of a dead wood. They looked to it with pleasure.

पादाम्बुसेचनेनार्द्रं भवेत् पल्लवितं यदा ।
तमेव गुरुदेवं च मन्यावहे न चान्यथा ॥१८॥

(18) They decided to become the disciple of a saint who by the water of his washed feet can turn this dead wood into a green tree with leaves etc.

एकदा श्रीकबीरोऽसौ भ्रमन्नागतवान् स्वयम् ।
ताभ्यां चरणयोस्तस्य क्षालनं कृतमार्तिहा ॥१९॥

(19) On his way, moving from place to place, saint Shri Kabir came there. Both the devotees washed his feet with water. Kabir used to relieve the suffering of the sufferer.

तज्जलेन वटस्यासौ वृक्षः पल्लवितस्तथा ।
कबीरवृक्ष इत्येतां ख्यातिं नाम्ना गतः सदा ॥२०॥

(20) When they watered dead wood with the water of the washed feet of Shri Kabir, the wood turned into a green tree with green leaves. It is known as 'Kabirvad' (a bunyan tree by the name of Kabir).

इत्येवं स चमत्कारं दर्शयित्वा गतस्ततः ।
तौ कबीरं गुरुं मत्वा चेयतुर्मोदितां सदा ।
चमत्कारास्तथा चान्ये सन्त्यनेके सुविस्तराः ॥२१॥

(21) Thus the saint Kabir showed them miracle and went away. Both the devotees became disciples of Kabir and became happy. He has performed many such miracles.

स योगेन शुभं कीर्तिमवाप्य साधुतापदम् ।
सर्वदः सुखदोऽप्यासीद् धर्मज्ञानरतस्तथा ॥२२॥

(22) He is reputed as a great saint due to his saintliness. He made happy every one. He was devoted to Knowledge and the path of Duty.

अहिंसा सत्यमस्तेयं ब्रह्मचर्यं तथा शुभम् ।
दया सर्वत्र कर्तव्या चेति देशनता कृता ॥२३॥

(23) He ordered his disciples to practise non-violence, truth, non-stealing, Brahmacharya (celibacy) and to show compassion to all without discrimination.

कृत्वेदं निजकर्तव्यं मानुषान् प्रेम दर्शयन् ।
धर्मैक्यं चातिसंवर्ध्याऽदृश्यो मगहरे स्थले ॥२४।

(24) He upheld the path of duty, love towards all human beings, unity of religions etc., and disappeared in Magahar.

अन्तर्ध्यानं गतो यत्र कबीरो लोकवत्सलः ।
मृतं देहं समादातुमायाता हिन्दुमुस्लिमाः ॥२५॥

(25) Devoted as he was to his devotees, they came to the place where he disappeared. They were a crowd of both Hindus as well as Muslims.

अग्निदाहस्तथाहोस्वित् पृथ्वीखननतिक्षिपः ।
किं कार्यमिति तौ शिष्यौ चर्चायां पतितौ तदा ॥२६॥

(26) They discussed whether his body should be burnt or buried.

देहस्याच्छादकं वस्त्रं दूरीकृत्यावलोकितम् ।
पुष्पाणां चयकं दृष्ट्वा गुरोर्हि गुरुता मता ॥२७॥

(27) To their surprize when they removed the cover of the body, they found a heap of flowers. The greatness of saints is really unique.

भक्तिमार्गं जनान् दर्शयित्वा दिवं गतः ।
भारतेऽस्मिन् महादेशे सन्तः सन्ति परार्थकाः ॥२८॥

(28) Preaching the path of devotion to all, he went to spiritual world (Divyaloka). In this great country of Bharat, the spiritual saints incarnate themselves into human body for the good of others.

इत्येवं वै कबीरस्य वार्ता श्रुत्वा ततोऽस्य च ।
भक्तोऽभूत् प्रसन्नात्मा श्रीहरेः पादयोर्नतः ॥२९॥

(29) On hearing thus the story of saint Kabir Saheb that devotee was pleased very much and prostrated at the feet of Shri Hari.

इति श्रीहरिवनविचरणकाव्ये त्रिचत्वारिंशः सर्गः ।

End of Canto XLIII of "The Poem of Shri Hari's Epic Journeys through the Forests"

\+ कथा च सत्कबीरस्य कृता येन सुखप्रदा ।
नीलकण्ठः सदा पातु नम्रं मां भक्तिभावतः ॥८६॥

LXXXVI Shri Nilakantha Varni who told the story of Saint Kabir full of happy episodes, may protect me who is humble due to devotion.

इति त्रिचत्वारिंशः सर्गः

:END OF CANTO XLIII:

\+ Anushtup Metre

॥ श्रीशाय नमः ॥

चतुश्चत्वारिंशः सर्ग

+ यवनराजमनोगतभावनां मनसि भाव्यहरिः परितस्तथा ।
यवनधर्मगतं मतमाततनोदथ चतुष्कतमे द्वयविंशके ॥८७॥

CANTO XLIV

LXXXVII Shri Varni Maharaj preached in detail the principles of Yavana Dharma on knowning the mind of the King from his question in the assembly-this will be described in the Forty-Fourth Canto.

सामात्यः प्रेक्ष्य विश्वेशं सहसाऽऽकृष्टमानसः ।
नमस्कृत्य मुदा श्रीशं संविष्टस्तदनुज्ञया ॥१॥

(1) When the King came there with his ministers his mind was attracted to Shri Hari on seeing him for the first time. The King and others saluted him and took their respective seats when permitted by Him.

सभा च महती तत्र समभून्नृपसूचिता ।
उपास्तिज्ञानबोधाय चर्चा समभवत् तदा ॥२॥

(2) There was a great religious congregation called by the Muslim King Vajruddin with a view to decide whether this person is a great person or God. There was a discussion about the knowledge of modes of worship.

+ Drutavilambit Metre

म्लेच्छधर्मस्य तत्वानि ज्ञातुकामो नराधिपः ।
प्रणम्य शिरसाऽपृच्छद् भगवच्छक्तिबोधनात् ॥३॥

(3) The King with a view to examine Shri Hari saluted Him and inquired about religious principles of Islam.

स्वसान्निध्यफलं दातुं भूपाय धर्मनन्दनः ।
प्राह प्रसन्नहृदयः सर्वज्ञो भूपतिं प्रतिः ॥४॥

(4) Just to bless the King with the fruits of his glimpse Shri Hari who knows the thoughts of others replied with pleasure.

भो राजन् भवता ध्येयं पेगम्बरकथानकम् ।
नामानि श्रूयतां मतश्चोच्यते साम्प्रतं मया ॥५॥

(5) Oh King, I will tell you the names of messengers of God because that is what is in your mind. Listen, first I will tell you the names of messengers from God and then will expose the mystery or essence of Islam.

\+ आदम्हूदः सलेहोऽयुब–युनुस–मुसेब्राहिमा नूह–लूता–
विल्यासो योशुनामा महमद–अलिबीनाबुतालीबनामा ।
दानीयालश्च याह्याऽहिज–अयुसमहान् दाउदेसा तथा च
झक्कर्यो झेर–याहाऽथ च नबिसुखदो होशिया सुल्युमानः ॥६।

(6) They are: (1) Adama (2) Hood (3) Saleh (4) Nooh (5) Ibrahima (6) Luta (7) Ayub (8) Musa (9) Ahija (10) Ilias (11) Yoshua (12) Yahova (13) Ayosa (14) Hoshiya (15) Dawood (16) Suleman (17) Yunush (18) Uzer (19) Zakaria (20) Yahya (21) Isa (22) Ali-Bin-Abutaleb (23) Daniel (24) Mohamed.

\+ Sragdhara

हे राजन्, भवदीयमते पुरुषोत्तमं सर्वेश्वरं सर्वव्यापकं नामतः 'अल्ला' इति तदनुगता मनुष्या कथयन्ति ॥७॥

(7) Oh King, the people of your religion call the highest Reality, God who is omnipresent as "Khuda-Allah, Khuda-Allah."

इत्थं च तत्स्वरूपगुणक्रियादीनिहानुमन्यन्ते यथा-खुदा तु सर्वत्र एक एव ज्योतिःस्वरूपोऽद्वैतोऽजन्मा चास्ति ॥८॥

(8) They also maintain that Khuda is possessed of the qualities of omnipresence, is of the form of light and unborn.

तज्ज्योतिःकिरणैरियं सृष्टिरुत्पन्नाऽस्ति, तज्ज्योतिः सर्वदेहानुस्यूतत्वेन देहगतचैतन्यसममाभाति ॥९॥

(9) He has produced the world out of his own light, the said light shines forth in its identity with all bodies and manifests as consciousness embodied.

एवं स अल्ला स्वतेजसा सर्वदेहिषु विराजते तत्तेजसा सर्वेषां शरीरव्यवहारः प्रवर्तते । तथा च सर्वेषामात्मनामुत्पत्तिहेतुकं तत्तेज एव॥१०॥

(10) Thus that Khuda resides by his own light in all who are embodied. Their bodies function due to his own light. He is the cause of all souls and is their light too.

ततोऽन्तःकरणं समुद्भूतं ततः सर्वमिदं जगत् (खलकसंज्ञं) संजातम् । तत्तेजसा सर्वत्र प्रकाशः सूर्यश्चन्द्रस्तारका-विद्युदग्निश्च तेनैव प्रकाशन्ते ॥११॥

(11) The inner self-conscience came into being out of Him and this world (khalaka) too came into being out of Him. All the light is His light. The sun, moon, the stars, the lightning, the fire all shine because of His light.

स्तुत्या स प्रसन्नतामेति तदर्थं पवित्रता सत्यतादि-सद्गुणानाम् आवश्यकत्वम् । स सर्वशक्तिमान् सर्वत्र पश्यन् सर्वं शृणोति ॥१२॥

(12) That Khuda (God) can be pleased by prayer and to become fit for prayer, purity, truth and other virtues, it is said in their religious books, must be cultivated. That Khuda (God) is omnipotent, He sees from every place and hears from every place.

तदाज्ञारूपकुरानसंज्ञकग्रन्थानुरोधेन ये वर्तन्ते ते स्वर्गं यान्ति । तद्वर्त्म दर्शकान् पेगम्बरान कथयन्ति । तेषामवरजो महम्मदः पेगम्बर उच्यते ॥१३॥

(13) The book in which commands have been contained is known by the name of the Quran and those who behave in accordance with His commands, go to heaven. Those who demonstrate by their precepts and practice the path of duty (Dharma) are called Paygambers (the divine messengers), the last among them was Mohamed by name.

ततः प्राक् त्रयोविंशतिः पेगम्बरा ह्यभूवन् । तान "आ साहब" इति वदन्ति । ये जनास्तान् न मानयन्ति कुरानग्रन्थं च न प्रमाणयन्ति ते हि भाषायां "काफर" इति तदनुयायिभिरुच्यते ॥१४॥

(14) There were twenty three such divine messengers who preceded Mohamed. They are indicated and known by "A Saheb" (This revered Sir!) Those who do not accept the divine messengers (paygambers) and do not aecept the authority of the Quran, they are called "kafir" (non-believers) by Mahomedans.

तद्धर्मं च "कुफ" इति ते वदन्ति । ते च प्रायशो मूर्तिपूजकाः (आर्याः) अग्निपूजकाः (पारसिकाः) नसल संज्ञकाः (क्रिश्चियना यहुदयश्च) गण्यन्ते ॥१५॥

(15) They call the religion of kafirs (non-believers) by the name of 'kuf' among whom mostly are the idol-worshippers Aryans, fire-worshippers Parsis (Persians,) the bearers of the symbol of cross, the Christians, Jews etc.

प्रभो क्षमस्व मे पापं मोहघ्न रसयुक् प्रभो ।
पतितपावन श्रीश दयालो मे दयां कुरु ॥१६॥

(16) Oh Lord, you are full of compassion, you are destroyer of attachment, you are of the form of essence (Rasa,) you are the master of the goddess of wealth, please destroy my sins, have pity on me. They recite the hymns of the holy Quran thus:

तत्कलमापाठनं चेत्थम्-"अशहदो अनला इलाहा इल्लल्ला मोहम्मदु रसुलुल्ला:" इति । कस्मिंश्चिच्छुभकार्ये ते ह्येत्थं वदन्ति-"बिस्मिल्ला रहिमान रहिम" इति ॥१७॥

(17) Ashahado, Anala Ilaha Illalla Mohamadu Rasululla-Oh Allah you are kind, destroyer of attachment, kindly forgive me (my sins). They always recite this Kalama (the hymn) in the beginning of every auspicious occasion. They dedicate such occasion by saying "in the holy name of the Lord-Bismilla Rahiman Rahima."

तथा च परमेश्वरं–अल्ला, हकताला, मौला, खुदा, करीम, वाहेद इत्यादि संज्ञयाऽभिधत्ते । तत्सिद्धान्तग्रन्थं कुरान, किताब, मंजीद, कली, मुल्ला इति कथयन्ति ।।१८।।

(18) In that religion, the Lord is addressed by the following names: Allah, Hakatala, Maula, Karim. Baheda etc. The main book which contains the teachings of this religion is known by the following names: The Quran Kitab, Manjid, Kali, Mulla etc.

चौर्यं हिंसा व्यभिचारोऽधर्मोऽन्यायोऽसत्यं मादकवस्तुसेवनमिति सर्वथा त्याज्यम् । सर्वजीवोपरि दयापरत्वं सर्वैः सह भ्रातृवद् वर्तनम् ।।१९।।

(19) That religion preaches to abstain completely from thieving, violence, adultery (vyabhichara) injustice, unrighteousness (Adharma), untruth and addiction to drugs (wine etc.). It preaches kindness to all living beings, universal brotherhood and love for all without distinction.

कुसीदवृत्त्या न जीवेत् । मदिराग्रहणं न कार्यम् । प्रत्यहं पंचकृत्वो निमाजपठनम । हृदयतो दुष्टविचारापहरणम् । सुपात्राय दीनाय च प्रदानम् ।।२०।।

(20) It also forbids living on interest of money-lending, to drinking of wine. It commands prayer for five times a day, not to entertain designs against anybody and to give alms periodically to the deserving and the poor.

धर्मबोधो जनहिताय प्रदेयः । आस्तिक्यबुद्धिवृद्ध्यर्थं पूज्य-पेगम्बरसत्पुरुषाणां चरितानि श्रोतव्यानि । धर्मवृद्धिकरा अन्येऽपि ग्रन्थाः श्रव्याः ।।२१।।

(21) To propagate the path of duty for the good of the people, to enhance spiritual consciousness and faith in God, to read the life-sketch and other episodes of good people or Payagambers (the messengers of God) or any other book if it confirms the faith in the path of duty

एवमादिनियमानंगीकुर्वाणा जना दोजखे पतन्ति । तदनुयायिनो धर्मिष्ठाः स्वर्गे परमेश्वरेण सातं चिरं वसन्ति ॥२२॥

(22) Those who do not follow such rules, go to hell but those who follow the rules, because they are righteous go to heaven and stay for a longer period in the company of Khuda (the Lord).

मृतानां पुनर्जन्म नास्ति परन्तु सद्‌गतीनां दुर्गतीनां चैकस्मिन्नेव समये (कयामतन्यायकाले) परमेश्वरस्तान् सर्वान् जीवयित्वा न्यायं विचार्य धर्मिष्ठान् स्वसंनिधौ स्थापयिष्यति ॥२३॥

(23) Those who die, are never reborn again but those who irrespective of their righteousness or otherwise will come to life on the day of final Judgment (Kayamat). *Only those who* have been rigthteous Khuda (Lord) will keep them with him.

पापिष्ठांश्च नियतं नरके पातयिष्यति । मनुष्यशरीरस्थ आत्माऽन्यप्राणिभ्यः श्रेष्ठ इति तन्मते मन्त्रतन्त्रादिकेऽपि श्रद्धास्ति ॥२४॥

(24) And He will send those who are sinful to purgatory for ever. The soul embodied in human body is the best among all other animals, they believe. This religion also permits faith in Mantra and Tantra.

तदनुयायिनो मक्कानगरस्थकाबतुल्लामन्दिरमपि वीक्ष्य स्तुतिं (निमाजं) पठन्ति ॥२५॥

(25) The followers of this faith always perform their prayer by keeping their face towards Kabutulla temple of the holy city of Macca.

+वेदप्रियो वेदविचाररम्यो
वेदार्थविद् वेदविभानिधानम् ।
वेदैकभासो वृषनन्दनोऽसौ
पुनातु मां दुस्तरसागरस्यम् ॥२६॥

(26) He whom the Vedas are very dear, he who is the knower and interpreter of the Vedas, he who is the abode of the Vedas, the son of Shri Dharma, Shri Nilakantha, may the Lord protect me who is engrossed in the ocean of Samsar (worldliness).

*इति मतिततिसन्मतिं वितन्य
विविधविधां धरणीधरेण सम्यक् ।
श्रुतिमतविलसत्सुभक्तिरूपं
प्रतनुतरं परिपुष्टतां ततं तद् ॥२७॥

(27) Thus Shri Hari propagated the varied and rich tradition of knowledge and also strengthened the subtle form of devotion contained in the descriptions of the Vedas beautifully. Such Lord Shri Hari may become my final refuge.

×शरणं करवाणि तावकौ चरणौ भक्तिसुत प्रभो सदा
हरणं कुरु पातकस्य मे तरणीनायक नीलकण्ठ रे ॥२८॥

(28) O reliever, the son of Bhakti Shri Nilakantha I always wish to remain at your feet, kindly destroy my sins.

× दयामयो धर्मधराब्जनेत्रः
सनातनो गोद्विजसाधुसद्म ।
देवेन्द्रपूज्योऽवनधीररम्यः
श्रीनीलकण्ठो भवतु प्रसन्नः ॥२९॥

+ Upajati Metre
* Pushpitagra Metre
× Upajati Metre

(29) May the Lord Shri Nilakantha, who is very kind who is the support of Dharma and Dhara (the path of duty and the earth), who is eternal (Sanatana) in form, who is the final resting place of cow, the brahmin and the saints, who is revered even by the best of gods, who is always eager to protect, be pleased.

स्वामिनारायणं देवं वन्दे दैन्यविनाशकम् ।
शं नो देहि प्रपन्नेभ्यः भक्तिधर्मप्रिय प्रभो ॥३०॥

(30) Oh Lord you are dear to Bhakti and Dharma, you are lover of humble. Oh Shri Swaminarayana Bhagvan I bow down to You. Oh Lord bless us with the good.

इति श्रीहरिवनविचरणकाव्ये चतुश्चत्वारिंशः सर्गः ।

End of Canto XLIV of "The Poem of Shri Hari's Epic Journeys through the Forests."

+ यवनीयं मतं चोक्त्वा पेगंबरान् तथोक्तवान् ।
यो हरिः स तु मां पायादपायान्मुक्तिदायकः ॥८८॥

LXXXVIII

Shri Hari who discussed the sect of Yavanas and told the names of the messengers of God (Paygambers), that redeemer Lord may protect me from the fear of hell.

चतुश्चत्वारिंशः सर्गः

: END OF CANTO XLIV :

+ Anushtup Metre

।। श्रीशाय नमः ।।

पञ्चचत्वारिंशः सर्गः

+कावतुल्लास्थकूपस्य चैव वारि सुतीर्थकं ।
शियासुन्नीसुफीभेदात् मोहम्मदपरंपराम् ।।

प्राप बुद्ध्वा नृपो हृष्टं हरिं चेशमजीगणत् ।
लोजग्रामे तथा पञ्चचत्वारिंशे हरिः स्थितः ।।

वापीकृतनिवासस्य स्वरूपं वर्णिराजकं ।
कच्छदेशात् समागत्य द्वितीयं चैकतां गतम् ।।८९।।

CANTO XLV

LXXXIX

On hearing the speech of Shri Hari describing the sects and their differences of those who believe in the holiness of the waters of the well known by the name of Kabutulla i.e. Shiya, Sunni and Sufis, and the tradition of Mohamed the King (Yavan Raja) began to believe Shri Hari as Khuda (God incarnate). Shri Hari accorded discipleship to him and then came to Lojagama, he took seat on a Vava (a well with foot-steps reaching water level), the identity of the form that came from Kachchha and that one sitting on the well Shri Varni-form etc., these stories are told in this Forty-Fifth Canto.

काबतुल्लाया अधोभागे जमजमसंज्ञकात् पवित्रकूपाज्जलमुद्धृत्य स्नात्वा स्वात्मानं पवित्रं (पाकं) मन्यन्ते । तत्कूपजलं सश्रद्धं देशविदेशेषु तद्धर्मिणो नयन्ति ॥१॥

(1) The Mahomedans take water out of the well known by the name of "Jam Jam" under Kabatulla, take bath with water and think that they have become holy (Pak). They also carry the holy of water well to their countries with faith.

काबतुल्लामन्दिरप्रदक्षिणां कुर्वन्तो जना भक्तिपूर्वकं पवित्रीभूतं श्यामपाषाणं सप्तकृत्वश्चुम्बन्ति ॥२॥

(2) While moving around Kabuatulla (Pradakshina) the devotees kiss the holy black stone seven times out of devotion.

अस्य मूलधर्मस्य संज्ञा तु – "इमान" वर्तते ।
एवं क्रियाज्ञानभेदेनान्येपि तद्भेदाः सन्ति ॥३॥

(3) The basic symbol of this religion is faith (Iman) and humility (Deen). *There are many sub-sects developed in this* religion due to differences of ritualistic practices and knowledge.

यत्पिता ह्याब्दु–आल्लेति–माताऽऽमेनेतिसंज्ञका ।
स महम्मदनामाऽस्तौ पेगम्बरपदं गतः ॥४॥

(4) The messenger of God, Mohamed was born in Arabia, His father's name was "Abdu–Alla" and mother's name was "Amena".

विधवां चत्वारिंशद्वर्षवयस्कां सुबहुधनाढ्यां स्वरूपवतीं खतीजां नाम स महम्मदः परिणिनाय ॥५॥

Lord. They do not believe in keeping fast etc., because there is no difference between God and the Self and hence one should remain totally absorbed in Anand born out of indulgence into the meditation of the Self. This is the opinion of Sufis.

सूफीमतानुसारेण-जीवो बिन्दुः । ईश्वरो नदी । यथा समुद्रस्य च बिन्दोस्तात्त्विकमैक्यम्, अथैव जीवेश्वरयोर्विज्ञेयम् । ब्रह्म (ईश्वरः) प्रेयसी । जीवस्तु प्रेमी । ब्रह्म सौन्दर्ययुक्तम् । जीवः प्रेमयुक्तः । प्रेम्णा सौन्दर्यमन्विष्यते । साधनाया ध्येयं (कर्तव्यम्) जीवब्रह्मणोरैक्यमेव । ततश्च तत्प्राप्त्यै संसारत्यागस्य मुख्यत्वमस्ति ॥१२॥

(12) According to Sufis the Self (Jiva) is a drop, God is the ocean of water. As the water of the drop and that of the ocean is identical in essence, similarly Brahma and Jiva (the Ultimate essence and the Self) both are identical. Brahma is beloved (Khuda) and the Self is lover (Banda). Brahma is beauty in toto and love is a means, for love begets beauty. The objective of our practice is ultimate identity between the two and hence to attain that one should, if required, abandon the world even.

अपरं च सूफीमते-गुरुकृपां विना (मेहर ए शेख बग़ैर) जीवः किमपि कर्तुमीश्वरस्वरूपानुभवं कर्तुं न शक्नोति । यथा दीपको मार्गं विज्ञापयति प्रकाशं च ददाति । ततश्च प्रवलम्ब्य जनोऽग्रे प्रधावति । विना दीपकं न कश्चिदपि जनः सूचिभेद्ये तमसि मनागपि प्रचलितुं शक्नोति । तथैव गुरुः (शेखः) कृपां कुर्यात्तदैव ज्ञानं लब्ध्वा साधक ईश्वरं प्राप्नोति नान्यथा ॥१३॥

(13) The Sufis also believe that without the grace of Guru or spiritual teacher, the Jiva or Self cannot accomplish anything, he cannot realize the true form of God. As a lamp gives

light driving away the darkness so also light obtained from the teacher removes the ignorance. With the help of knowledge, realization of God is facilitated. Therefore Guru is sine qua non.

सत्यमेव धर्मः । तत् सत्यं शिवं सुन्दरं यदि प्राप्तुमिच्छेः तदा कुरु ईश्वरध्यानात् सुखावाप्तिः ॥१४॥

(14) Truth is the Dharma (path of duty) and Truth is the good and the beautiful. If you want truth, goodness and beauty, meditate on God and you will realize eternal happiness.

वशीकुर्विन्द्रियाणि चक्षू रसनां त्वचं मनः ।
मा बहिः कुरु, मा भव विषयाधीनः ।
अन्तरात्मनो ध्यानं कुरु, तम् आप्नुहि ॥१५॥

(15) *Control the senses, do not allow the eyes*, ears, the tongue, the skin, the mind etc., to go out to the objects. Do not submit to the objects of the senses. Meditate on the true nature of the Self, realize it. The Sufi poet Mansoor writes "chashm band o gosh band o lab bi band gar na bani hui haq var ma bi Khand." The meaning is that if you do not allow the senses to go out to their respective objects you shall realize the Lord. This means that the senses should be withdrawn so that one can concentrate the mind on God within one's conscience so that one can realize God and enjoy eternal happiness.

सत्यं विना नान्यो धर्मः, सत्यं ध्यानं ब्रह्मणः कुरु ।
तत्र मनो धारय, मा भौतिकं याहि ॥१६॥

(16) According to Sufis there is no religion other than truth. To meditate on the Lord and to concentrate the mind on him. This is the teaching. One Sufi poet says "As sufi la mazhabu lahu illa mazhabaul haq jake ghar Sukhka Bhandara, so kyom bharmai dar dar mara". The treasure of happiness lies within you, leaving that why do you wander from house to house? Turn within the mind (and you shall find it).

एवं विधं स्वधर्मस्वरूपनिरूपणं कुर्वाणं वर्णिनं वीक्ष्य परमेश्वर-बुद्धया प्रणम्य सन्तुष्टः सन् स्वस्य निवासस्थानं गतो राजा ॥१७॥

(17) In this way when Shri Nilakantha Varni explained the true nature of his religion the King being convinced that he is Lord incarnate was satisfied and went to his palace.

विश्वपालोऽपि तत्रत्यानाश्राव्य ज्ञानमुत्तमम् ।
विहरन् स्वेच्छया तत्र लोजग्रामं ततो गतः ॥१८॥

(18) The maintainer of the world Shri Hari preached the best knowledge to residents of the place. He stayed there as long as he wished and then went to the village 'Loj' by name.

तत्र वापीतटे श्रीशः स्नानं कृत्वा सुखावहम् ।
निजध्याने रतश्चासीत् पवित्रे स्वासने स्थितः ॥१९॥

(19) There he took his seat on a Vava (well), took bath and began to meditate on his own true form in a happy mood.

कच्छदेशं गतमासीद् गरुडोपरि संस्थितम् ।
तत् स्वरूपं तथाऽऽगत्य लोजवाप्यां सुखप्रदाम् ॥२०॥

(20) Shri Varni, riding on his Garud (a bird which Vishnu rides) had come to Kutch There that form performed many miracles and came to the well in Loj village.

वर्णिरूपं च कच्छीयं स्वरूपं चैकतां गतम् ।
लोजवाप्यां स्थितो वर्णी नीलकण्ठाभिधो हरिः ॥२१॥

(21) There Varni form which came out of Sarju-one of the tributaries of the Ganges, came in the form of Shri Nilakanth moving from place to place to Loj village and was meditating on the well Both forms became identical and took seat on the well

×अहो मे सौभाग्यं त्रिभुवनपतेर्दर्शनमिदं
सदा कारंकारं मुदितमनसा सौख्यमतुलम् ।
मुखस्याकारं तेऽप्रतिमवलयं तैजसमिदं
विलोक्याहं मोदे सुलभसहजानन्द नितराम् ॥२२॥

(22) Oh I am really fortunate for I had the glimpse of the Lord of the three worlds, Shri Hari On having time and again the glimpses of his form, the mind enjoys unique pleasure Oh Lord seeing your face full of light, spreading the torrent of light everywhere, Oh Sahajanand Lord as you so easily make yourself available to me, I am really very much pleased.

श्रीश धीशं मनीषं त्वा मनसा गोचरं स्तुवे ।
भवतां जगतामीश नृणां सौख्यं सदा कुरु ॥२३॥

Oh Laxmipati (the husband of the goddess of wealth), bestower of intelligence, you are present to the mind of the devotees and work for them through mind I worship you, Oh Lord, bestow happiness on all beings living and non-living.

× Shikharini Metre

इति श्रीहरिवनविचरणकाव्ये पञ्चचत्वारिंशः सर्गः ।।

End of Canto XLV of "The Poem of Shri Hari's Epic Journeys through the Forests."

+काबतुल्लादितीर्थस्य वर्णनं कृतवान् प्रभुः ।
राजानन्दं समावाप्य शिष्योऽभूत् नतमस्तकः ।।
लोजग्रामं ततो गत्वा मिलितं स्वीयरूपकम् ।
वापीतटे सुखासीनं श्रीहरेर्दर्शनं ह्यभूत् ।।९०।।

XC Shri Hari described the holy pilgrimage of Kabatulla of Islam, therefore the Mohmedan King became happy and became also the disciple of Shri Hari, came to Loj village and took seat on a well, merged his own two forms etc., these stories are described in the Forty-Fifth Canto.

इति पञ्चत्वारिंशः सर्गः

:END OF CANTO XLV:

+ Anushtup Metre

॥ श्रीशाय नमः ॥

षट्चत्वारिंशः सर्गः

\+ वाप्यां स्नातुं सुखानन्दो मुनिस्तत्राजगाम ह ।
दर्शनं देवदेवस्य कृत्वा प्रश्नोत्तरं ह्यभूत् ॥९१॥

CANTO XLVI

XCI On the well of Lojgam where Shri Hari took bath and stayed, there came Sukhanand Swami. He had the glimpse of Shri Hari. Then he asked some questions, which are narrated in the Forty-Sixth Canto.

तत्र वापीतटे रम्ये संनिविष्टं सतां पतिम् ।
सुखानन्दो मुनिर्ग्रामादागतः स्नानकांक्षया ॥१॥

(1) There on the bank of well (vava) where the support of the good people, Shri Nilakantha Varni was sitting, Sukhanand Muni also had come to take holy bath.

ददर्श कमनीयांगं शारदेन्दुसमाननम् ।
वर्णिवेषधरं शान्तं नवीनाब्जनिभेक्षणम् ॥२॥

(2) He saw the Brahmachari form (celebate) of Shri Hari with attractive handsome body with the face shining like a moon in Sharad and with eyes like petals of lily.

\+ Anushtup Metre

अयस्कान्तो मणिर्लोहं यथा कर्षति तादृशम् ।
महान्तं पुरुषं ज्ञात्वा जगाम हरिसन्निधौ ॥३॥

(3) As Ayskant jewel would attract the steel, Sukhanand Muni was attracted to Shri Hari when he knew about His greatness.

पप्रच्छ प्रणतो भूत्वा कुत आयासि भो मुने ।
कस्मिञ्जनपदे वासो नामधेयं च किं तव ॥४॥

(4) He saluted him and asked: "Oh Muni ! Where do you come from, which country you belong to and what is your name?"

कथं च पितरौ त्यक्त्वा बाले वयसि निर्गतः ।
तर्कयामि भवच्चिह्नैर्भगवानेव नापरः ॥५॥

(5) "Why have you come here at the age of a child leaving behind your parents? Seeing some of the marks you possess, I guess that you are none other than the Lord incarnate."

सस्मितं प्राह तच्छ्रुत्वा सुखानन्दवचोऽच्युतः ।
आर्यावर्ते महादेशे निवासो विद्यते मम ॥६॥

(6) On hearing these words of Sukhanand Muni, Shri Hari smiled a little and said that he is a resident of the country known as Aryavarta (the region of Aryas).

स्वेच्छया विहरन् विष्वक् सत्समागमलालसः ।
नीलकण्ठाभिधश्चाहं प्रथमाश्रममाश्रितः ॥७॥

(7) My name is Nilakantha Varni and I am in the first Ashrama (*Brahmacharya ashrama*). I move about at pleasure and enjoy the company of the saints.

स प्रसन्नमनाः श्रुत्वा सादरं चानयद्धरिम् ।
निजाश्रमं त्वरायुक्तो मुक्तानन्दस्य संनिधौ ॥८॥

(8) Sukhanand Muni was much pleased by hearing the answer. He took Shri Nilakantha Varni with honour to his ashrama (hermitage) where Shri Muktanand Muni stayed.

विलोक्य धर्मपुत्रं तं मुक्तानन्दोऽतिहर्षितः ।
मिथः संमिल्य संप्रीत्या कोमले च वरासने ॥९॥

(9) On seeing the son of Dharma Shri Hari, Muktanand Muni became very glad, both embraced each other with love and offered him a smooth pleasant seat.

गृहीत्वा पाणिना पाणिमासयामास वर्णिनम् ।
स्त्रीधनत्यागिनां तत्र सतां वीक्ष्य सभामजः ॥१०॥

(10) And taking his hand into his own Shri Muktanand Muni requested him to sit. He saw there the assembly of those good people who had already abandoned their interest in women and wealth.

मुक्तानन्दं मुनिं वीक्ष्य सतां मुख्यं सुपण्डितम् ।
त्यागमूर्तिं तपोनिष्ठं प्रसन्नवदनं तदा ॥११॥

(11) He also could observe that Muktanand shined out among them as a singular person with best scholarship, non-attachment, devotion to penance and, with pleasant figure he looked like the best among the saints.

भक्तिपीयूषपानं च कर्तुं तत्परसभ्यकान् ।
जनान् पश्यन् जगद्धर्ता पुनःपुनर्मुदं गतः ॥१२॥

(12) Seeing the gentlemen eager to drink the *nectar of* devotion, Shri Hari, the protector of the world was very much pleased.

प्रसन्नपरमात्मा स ध्यानगम्यः सुसाधुगः ।
नित्यानन्दस्वरूपो हि धर्मजो भक्तवत्सलः ॥१३॥

(13) He was always with pleasant face, was easily available during meditation, also residing in the hearts of good people, of the form of Anand, the son of Dharma Shri Hari looked more pleasant.

यत्र साधुसमाजः स्याद् धर्मस्तत्र च कीर्त्यते ।
धर्माद् भगवतः प्रीतिस्तस्मात् साधुः प्रियो मतः ॥१४॥

(14) The religious problems are discussed only where there are good people and God can only be pleased by adhering to religion, therefore Sadhus (good people) are always loved by the people.

समागमो हि साधूनां शीतलो मन्यते बुधैः ।
तेषां शीतलतां प्राप्तुं भगवान् गच्छति स्वयम् ॥१५॥

(15) Wherever there is the company of the good and the holy, wherever the discourse is conducted by the holy, there is always Anand (Spiritual pleasure). This is the opinion of the pandits (Learned.) Even God comes down on earth to enjoy the pleasure of the company of the good and the holy.

नाम्नो भगवतो नित्यं जापो भवति भावतः ।
अवतारिस्वरूपेण तत्र गच्छति धर्मजः ॥१६॥

(16) Wherever the name of God is recited with love and devotion, there the son of Dharma, Shri Hari becomes incarnate.

साधूनां हृदयानीशः परीक्षार्थं परात् परः ।
सत्संगं प्रेमभावेन करोति नात्र संशयः ॥१७॥

(17) With a view to test the heart of saints Parabrahma Parmeshwar (God who is Parabrahma) comes to have discourse with them, there is no doubt about it

मनोभावं परिज्ञाय भुक्तिं मुक्तिं ददाति च ।
पवित्रं यदि तेषां स्यात् स्वयं धर्मसुतो हरिः ॥१८॥

(18) The son of Dharma, Shri Hari knows the mind of the saints and if their minds are holy or pure, He blesses them with pleasure and liberation

हृष्टस्तेषां परीक्षार्थं तदुपास्तिबुभुत्सया ।
पप्रच्छ नीलकण्ठस्त प्रश्नान् प्रश्नविदां वरः ॥१९॥

(19) And the best amongst all *questioners*, Shri Hari, with a view to assess them in their progress of worship (Upasana) began to question them

श्रुतौ तु जीवेश्वरयोः स्वरूपकं
तथा च मायासहितात्मलक्षणम् ।
परं महद् ब्रह्म कथं विभाति तत्
त्वमेव वक्ष्व प्रतिबोधकं वचः ॥२०॥

(20) Oh Muktanandji, what is the form of Jiva and Ishvar? What is the Laksana (differentia) of Maya and Brahma, how is the form of Parabrahma (highest reality) described in the Vedas? We want to know everything about this Please import knowledge of it to us

इति श्रीहरिवनविचरणकाव्ये षट्चत्वारिंशः सर्गः ॥

End of Canto XLVI of "The Poem of Shri Hari's Epic Journeys through the Forests."

+ श्रीशेन कृतप्रश्नानां वर्णनं चात्र सर्गके ।
चत्वारिंशे षडाधिक्ये कृतमस्ति सुखावहम् ॥९२॥

XCII *In this beautiful short Forty-Sixth Canto* only the *questions* raised by Shri Hari are described and it has given abundant pleasure.

इति षट्चत्वारिंशः सर्गः

: END OF CANTO XLVI :

+ Anustup Metre

॥ श्रीशाय नमः ॥

सप्तचत्वारिंशः सर्गः

+ मुक्तानन्दकृतोत्तराणि विविधा जीवात्मभेदास्तथा
ज्ञानं द्रव्यगुणात्मकं निगदितं चेशस्य रूपं शुभम् ।
मायारूपमुदीरितं च कथितो वंशश्चतुर्विंशति-
श्चत्वारिंशयुते सुसप्तसहिते सर्गे हि तत्त्वत्रयम् ॥९३॥

CANTO XLVII

XCIII This Canto contains the description of Shri Hari being pleased by hearing the answers of Shri Muktanand Muni in response to the questions asked by Shri Nilakantha Varni as they were the most appropriate and representative of the true meanings about the differences between Jiva-Ishvara-Maya, their substance-quality, relations in terms of twenty-four elements and also their eternal identity in difference.

गुह्यप्रश्नान् निशम्योचे मानं त्यक्त्वा प्रहर्षितः ।
मुक्तानन्दो हरिं प्रह्वो नाज्ञातं भवतां मनाक् ॥१॥

(1) On hearing such mystic questions, Muktanand Muni was pleased and said without the least egoism, with due humility, that there is nothing unknown to You.

+ Shardula Metre

ब्रवीमि भवता पृष्टो यथामति महाद्युते ।
रामानन्दो गुरुर्नो यो विजानाति यथातथम् ॥२॥

(2) Still however with due respect to your personality of great lustre of celebate (Brahmachari) I shall try to answer as I have been able to understand according to my intelligence. My Guru (master) Shri Ramanandji knows their true answers.

जीवस्वरूपमाह—

चैतन्यधर्मसंयुक्तो जीवो ज्ञानमयो विभुः ।
यस्य संगमतो नूनं वस्तुमात्रं सचेतनम् ॥३॥

(3) Then he described the nature of Self (Jiva). The Jiva (Self) is of the nature of knowledge, all-pervading or manifest with the qualities of consciousness (Chaitanya). All things become endowed with consciousness by their association with this Self.

सूक्ष्मसूक्ष्मोऽपि देहस्य सर्वावयवसंयुतः ।
देहवल्लघुतां याति गुरुतामपि तद्विधः ॥४॥

(4) The Self is smaller than the atom and yet remains pervaded throughout the whole body due to its quality of knowledge. Due to small bodily dismension, it looks small or big as per the size of the body it assumes because of its being of knowledge.

यथा काष्ठगतो वह्निर्न दृश्यते न बहिर्महान् ।
तथा देहगतो जीवोऽभ्यन्तरे विश्वगास्थितः ॥५॥

(5) As the fire contained in the wood does not become manifest (unless it is so occasioned) so is the case with Jiva (the Self) which pervades the whole body due to its quality of knowledge but remains unmanifest The fire contained in the wood remains latent in the constituents of the wood and does not manifest itself so is with Jiva contained in the limbs of the body, it does not manifest itself but remains latent

नचासौ म्रियते क्वापि न जनिं गच्छति क्वचित् ।
मायाप्रसक्तचित्तेन प्रलये प्रकृतौ शयः ॥६॥

(6) As a matter of fact, the Self never dies, nor is it ever born Najayate mriyate kadachit but due to its association with Maya it gets entangled in chitta (mind) and is affected by modifications till it is finally absorbed at the time of the final dissolution in the cover of Maya Jiva chetane/Jivayati chetayati Shariradini iti Jivah/that which moves the body is the Jiva or Self

गृह्णन्नारब्धकर्मोत्थ शरीर सन्त्यजन् पुन ।
लोकाल्लोकान्तर मोहात् पर्येति स्वकृत जुषन् ॥७॥

(7) (Jiva) begetting the body according to his accumulated desert and enjoying the fruits thereof leaves that body and assumes another one due to delusion Thus he moves from one loka (place or Bhuvan) to another

अभेद्योऽशोष्य आकाशनिर्मलोऽदाह्य एव च ।
निरशो निर्विकारश्च हृदयाकाशमास्थित. ॥८॥

(8) Shruti (the Scriptures) lays it down "achhedyo abhedyo-ayamashoshyah etc", (the Atma is indivisible, impenetrable etc) Accordingly the Jiva (Self) occupying the vacuum in the heart is unchanging, without parts, unburnable, pure like sky and unwettable as well as impenetrable

वायुवत् सर्वव्यापि च चेतनेन्द्रियवीरकः ।
वृद्धिक्षयादिषड्भावरहितोऽल्पज्ञ इत्ययम् ॥९॥

(9) Like an air Jiva has an access to everything. It is all pervading. It moves the intelligence and (Viseshena irayatiti-Vikarah) it is without six types of changes like development destruction etc. It is endowed with a limited knowledge. To be born, to grow, to be destroyed, to experience tear and wear etc., these six qualities are of the body, not of the Jiva or Self.

तत्त्वतो नित्ययुक्तोऽपि परमात्मवशे स्थितः ।
मायाप्रसंगबद्धोऽसौ साक्षाच्छ्रीशस्य भक्तितः ॥१०॥

भूत्वा विमुक्त ईशस्य सेवको धाम्नि मोदते ।
अनन्यभक्तियोगेन कामरागविवर्जितः ॥११॥

(10-11) It is as a matter of fact free eternally but functions under orders from Lord and yet is bound by Maya. If he is devoted to the Lord it can be free from worldly desires and *illusory objects and by single-minded devotion, being free can* attain to the abode of Shri Hari where he may enjoy the pleasures of serving the Lord (attain liberation).

जीवस्त्रिविध इत्युक्तो बद्धो मुक्तश्च नित्यकः ।
ब्रह्मादेः स्तम्बपर्यन्ता जीवा बद्धाः सुनिश्चितम् ॥१२॥

(12) *There are three types of Jiva or Selves: (1) Bound* (2) Liberated (3) Eternally liberated. Among them those who are caught in the cycle of samsar (worldliness) are from Brahma to Stamb and are known as "the bound" (*Baddha*).

श्रीशोपासनया नित्यं त्यक्तसूक्ष्मशरीरकाः ।
गोलोकवासिनो मुक्ता ज्ञेयाः सम्यग् विचारतः ॥१३॥

(13) Those who due to their intense devotion to the Lord leave the subtle body and reside in the abode of Shri Hari or Lord, they are known as "Mukta" or liberated.

परब्रह्मप्रसेवातस्त्वक्षरं धाम यान्ति हि ।
परब्रह्मप्रसेवायां तिष्ठन्ति तत्सरूपिणः ॥१४॥

(14) Those who are devotees of Para Brahma (highest reality) they attain to Akshardhama (imperishable abode of Lord) and serve the Lord on par with him (attaining the same status as that of Lord).

तेषां ब्रह्मानुभूतत्वमनन्तं ह्युच्यते श्रुतौ ।
चरमावध्यभावस्तु विद्यतेऽनुभवस्य च ॥१५॥

(15) The Vedas maintain that the Brahmanubhava (Brahmanhood) of liberated souls is endless. Thus the pleasure of Brahmanhood is limitless or endless.

गुणाष्टकं तिरोभूतमाविर्भवति मुक्तितः ।
अनन्तो गरुडो विष्वक्सेनश्चेत्यादिनित्यकाः ॥१६॥

(16) When the Self is in a bound condition he is possessed of eight gross qualities in their essence, form and hence of spiritual nature. They are word (shabda), touch (sparsh), taste (Rasa), smell (Gandha), vision (Roop), Shakti or power (to move about) knowledge (Jnana) and pleasure (Anand). *These qualities become manifest when Jiva (Self) is in liberated*

state and *become devoted to serve the* Lord. Such liberated souls are Anant, Garud, Vishvaksen etc. They are known as "Eternally liberated" (Nityamukta).

जीवयतीन्द्रियादीनि यः प्रियं चाप्रियं स्मरन् ।
क्षेत्रं प्रकाशयन् सोऽसौ जीव उक्तो महामुने ॥१७॥

(17) Oh Mahamuni (great muni), that which enlightens body, senses etc., and that which discriminates between likes and dislikes is called Jiva or Self.

ज्ञानवान् ज्ञानरूपश्च यथा दीपप्रभे स्मृते ।
जीवेश्वरस्वरूपं यज्ज्ञानं तद् द्रव्यरूपकम् ॥१८॥

(18) Jiva (Self) and Ishvar (God) are of the form of knowledge and are possessed of knowledge. As is the case with the lamp and *the light wherein light is the quality and the* lamp is the substance, so is the case with Jiva and Ishvar or Ishvar in the state of Jiva and knowledge is substance, while the knowledge of some object (specific knowledge) is the quality of that Jiveshvar (*Ishvara in the form of Jiva*). "*Ishte iti* Ishvaraha" that which has the quality of aishvarya (spiritual power or a group of powers) and to that extent Ishvara is different from Jiva (Self).

स्वस्यैव भासको दीपः स्वस्य चान्यस्य च प्रभा ।
तथैव जीवरूपं यज्ज्ञानं स्वस्यैव भासकम् ॥१९॥

(19) As a lamp enlightens its own form (Sva-Svaroopa) but the light enlightens itself as well as other objects, in the same way, Jiva (Self) which is of the nature of knowledge enlightens its own form.

गुणभूतं तु यज्ज्ञानं स्वस्य चान्यस्य भासकम् ।
गुणभूतं तथा ज्ञानं बद्धानामंशतो भवेत् ॥२०॥

(20) As quality, knowledge enlightens not only itself but other objects also. This knowledge which is quality gets manifested in Selves which are bound through the company of the good (Satsanga). (It is always manifest to Ishvar or the Lord and the eternal Selves and hence is never destroyed.)

उक्तं च यामुनाचार्यैः—

आश्रयावन्यतोवृत्तेराश्रयेण समन्वयात् ।
द्रव्यत्वं च गुणत्वं च ज्ञानस्यैवोपपद्यते ॥२१॥

Yamunacharya has said :

(21) The knowledge makes others behave by its own supporting ability and is always in association with its melter and hence it is substance (Dravya) but it is quality also.

ईश्वरस्वरूपमाह—

भूर्लोकोऽथ भुवर्लोकः स्वर्गलोको महर्जनः ।
तपः सत्यश्च सप्तैते ह्युपर्युपरि संस्थिताः ॥२२॥

The Ishvar svaroop (Nature of Lord) is described thus:

(22) There are Bhurloka, Bhuvarloka, Svargaloka, Maharloka, Janaloka, Tapoloka and Satyaloka one upon the other.

अतलं वितलं चैव सुतलं च तलातलम् ।
रसातलमथोऽधःस्थं महातलकसंज्ञकम् ॥२३॥

(23) And below the earth, there are : Atala, Vitala, Sutala, Talatala, Rasatala, Mahatala.

पातालं चेति लोका वै चतुर्दश ह्युदाहृताः ।
ईश्वरस्य विराडाख्ये स्थूलदेहे समाश्रिताः ॥२४॥

(24) Below it there is Patala. Thus there are fourteen Lokas. They are located in the great body of Lord known as "Virat" (the greatest) which is the gross body in which they stand in totality.

सूत्रात्मकं द्वितीयं यच्छरीरं ह्रीश्वरस्य च ।
सूक्ष्मं तत् प्रोच्यते प्राज्ञैर्बुद्धीन्द्रियक्रियामयम् ॥२५॥

(25) There is a subtle body of Ishvar which is in the form of the actions of intelligence and the senses, which runs across like a thread (Sutra) in all that he does.

अव्याकृतं तृतीयं च कारणं वपुरुच्यते ।
ब्रह्माण्डे सर्वगं चैतद् व्यापको व्याप्त तद्गतः ॥२६॥

(26) There is a third body known as Avyakruta which is a causal body having access to every place in the whole universe in the form of motion. Ishvar occupies all the three bodies and hence is all-prevading in His own body.

उत्पत्ति प्रलयं चैव स्थितिमस्य करोति सः ।
ब्रह्माण्डस्य नियन्ता च सर्वज्ञः सर्वगो विभुः ॥२७॥

(27) He *moves everything* and *is omniscient*. He is the controller of the universe (Brahmand), is the author of the origin, sustenance and destruction of the whole universe.

यथा जीवः शरीरं वै नियम्य स्वामितां गतः ।
तथा जीवं नियम्यासौ स्वातंत्र्यमधिगच्छति ॥२८॥

(28) Jiva or Self resides in body and controls it. So is the case with Ishvar who resides in Jiva or Self and controls him The Lord is the controller of Jiva (Self) and is known as Ishvar.

यस्य च यच्छरीरं स्यात् सोऽसौ तस्य नियामकः ।
जीवः शरीरमीशस्य तेनेशः स्वामिता गतः ॥२९॥

(29) Jiva (Self) is the controller of the gross physical body and moves the body wherever he so desires Ishvar is controller of Jiva (Self) and hence moves Jiva wherever He so desires to take him, for the body is carried by him who occupies it and is known as the controller of that body

अतति व्याप्यते चेति जीवात्मव्यापकेश्वरः ।
सजीवं च जगत् सर्वमन्तर्यामितया स्थितः ॥३०॥

(30) That which remains in the form of a pervader is known as Atma—Atati-vyapnoti-Iti-Atma–this is how the word Atma is etymologically analysed and proved Therefore Atma is Ishvara, the pervader This is the meaning Ishvar pervades the world including the Self (Jiva) and is the inner essence or knower (Antaryami) of both and hence Ishvara is the Atma of Jiva and Jagat (the Self and the world) while Jiva is the Atma of body because it resides pervading the whole body Jiva is the Atma of physical body

आत्मैव चेश्वरो ज्ञेयो न तु कस्यापि वर्ष्म सः ।
जीवस्त्वीश्वरदेहोऽसौ जडस्यात्मा प्रकीर्तितः ॥३१॥

(31) Ishvar is Atma only because He is never a body of anything else, while Jiva is the body of Ishvar because Ishvar resides in the body as the controller of it Jiva is the Atma of the gross This means that Ishvar is the Atma only but is known as Jiva, Sharir (body) and Atma. Jiva is a body because Ishvar so desires it while Jiva is the Atma of gross bodies Thus the Jiva has two qualities bodiness and Atmahood but Ishvar has Atmahood only, the gross body has bodihood as the quality. *Ishvara is Atma of nothing else* Vairajapurush (the

universal self) pervades entire Akshar Brahma (imperishable Brahma) and hence it is the body of Brahman. This distinction must be known.

मायास्वरूपमाह—

वर्णिन् मायास्वरूपं च प्रब्रवीमि यथामति ।
साम्यावस्था गुणानां या त्रयाणामस्तिसा प्रसूः ॥३२॥

(32) Now is described the nature of Maya (illusion). Oh Brahmachari, I will now tell you about the nature of Maya, as I have been able to understand through my intelligence. The equilibrium state of the three qualities i.e. Satva, Rajas and Tamas is called Maya. This Maya (or Prakriti) developes these three qualites out of which the world is born.

चतुर्विंशतितत्त्वानि प्रकृतेः सम्भवानि च ।
विचित्रसृष्टिस्रष्ट्रीत्वान् माया मुनिभिरुच्यते ॥३३॥

(33) The twenty-four elements of nature are the function of Prakriti. Since Prakriti gives rise to this manifold wonderful world, it is known as Maya.

ज्ञानस्य च विरोधित्वात् साऽविद्येति निगद्यते ।
नित्यत्वाच्चाक्षरा सेयं मूलप्रकृतिनामिका ॥३४॥

(34) Because Prakriti is opposed to knowledge, it is called Avidya (Nescience). It is eternal (*Nitya*) and hence imperishable (Akshara). Its name is Mulaprakriti and is the power of Shri Krishna.

चतुर्विंशति तत्त्वानि गीयन्ते च यथाक्रमम् ।
प्रकृतिश्च महांश्चैवाहंकारो मन एव च ॥३५॥

ज्ञानकर्मेन्द्रियैः साकं पञ्चतन्मात्रभूतकम् ।
तत्त्वानीमानि वेदोक्तानि निबोध महामुने ॥३६॥

(35-36) Oh Mahamuni, know that the evolution of twenty-four elements described in the Vedas is the manifestation of the three qualites of Maya i.e. Satva, Rajas and Tamas. They are : Prakriti, Mahad-Ahamkara, mind—five Jnanendriyas i.e. sound, touch, vision, hearing, smell—five gross organs i.e. speech, hands, feet, sex organ and the organ of excretion-five gross elements i.e. the earth, the water, the light, the air and the Akash or the sky-five essences i.e. word, form or light, touch, smell and taste. These are the twenty-four elements.

× नमो नमस्ते प्रभविष्णवे सते
सदा सदारामधराय भानवे ।
नारायणायाप्रमिताय भास्वते
श्रीनीलकण्ठाय वृषात्मजाय ते ॥३७॥

(37) Oh Shri Nilakantha Bhagavan ! You are the eternal cause of the world, the gross as well as the subtle, you are the sole support of the saints, you are always manifest (of the form of Light), very difficult to be kown (Aparigneya) full of light, the son of Dharma, I salute you time and again.

इति श्रीहरिवनविचरणकाव्ये सप्तचत्वारिंशः सर्गः ॥

End of Canto XLVII of "the Prem of Shri Hari's Epic Journeys through the Forests."

× Upajati Metre

+ जीवेशमायाः समलक्षिता वै ज्ञानस्वरूपं समवर्णितं च ।
तत्त्वानि चोक्तानि हि धर्मजाय सोऽव्याद्धरिर्मां वयुनप्रदानैः ॥९४॥

XCIV Shri Hari in whose presence the essence (Lakshana) of Jiva, Ishvar and Maya was described very well, whose very form is of knowledge of the elements, the son of Dharma, may protect me by bestowing on me the charity of knowledge.

इति सप्तचत्वारिंशः सर्गः

: END OF CANTO XLVII :

+ Indravajra Metre

॥ श्रीशाय नमः ॥

अष्टचत्वारिंशः सर्गः

\+ अज्ञानात्मककारणेन बहुधा वै वासनावासितो
जीवः कर्मविशिष्ट एव सरति त्वज्ञानबद्धो मुहुः ।
चत्वारिंशविभागकेऽष्टसहिते प्रोक्तं परब्रह्मणो
धाम्नो ब्रह्मण एव लक्षणमपि ब्रह्मप्रयोज्यं जगत् ॥९५॥

CANTO XLVIII

XCV Jivatma caught in the cycle of Samsar owing to ignorance *in the form of causal body bound by ignorance becomes possessed* of many types of gross desires and performs various types of activities and roams about from place to place in this world-there is description along with the description of the differentia of Brahma and Para-Brahma and coming into being of this world time and again in accordance with the wish of Parameshwara etc., this has been described in the Forty-Eighth Canto.

प्रकृतेश्च महत् तत्त्वं जायते नात्र संशयः ।
तदेव बुद्धिसामान्यं कथ्यते वेदविज्जनैः ॥१॥

(1) (During evolution) out of *Prakriti, Mahat is* generated and that is known as the intelligence general by the knowers of the Vedas.

\+ *Shardula Metre*

त्रयो भेदाश्च महतः सत्त्वं रजस्तमस्तथा ।
महतोऽहंकृतिर्जाता सापि गुणत्रयात्मिका ॥२॥

(2) The Mahat again generates into three forms: (1) Satva (2) Rajas and (3) Tamas. Out of Mahat also generates Ego (Ahamkara) which is also of three types.

कारणं स्मृतिसंकल्पौ धारणं प्रति चारणम् ।
शब्दादिविषयासक्तं मनो बन्धस्य कारणम् ॥३॥

(3) Mind is the cause of Memory and Will. It is very mobile. If it is attached to Shabda (word), Sparsha (touch), Rasa (taste), Roopa (form), Gandha (smell) then it leads to bondage.

श्रोत्रादीनि त्वगन्तानि पञ्च ज्ञानेन्द्रियाणि च ।
कर्मेन्द्रियाणि चोक्तानि वाक्पाण्यादीनि नामतः ॥४॥

(4) Ears, touch (skin), eyes, tongue and smell are the five organs of knowledge and speech, hands, feet, sex-organ and excretionery organs are known as the organs of motor-action (Karmendriyas).

आकाशवायुतेजांसि जलं पृथ्वीति पञ्चकम् ।
भूतसंज्ञं तु विज्ञेयं श्रुतौ सम्यग् विचारतः ॥५॥

(5) Shruti (Scriptures) describes sky, air, light, water and earth as the gross elements.

भूतानीमानि सूक्ष्माणि प्राक् तन्मात्राणि वर्णिराट् ।
कथितानि तया सम्यग्दर्शने नात्र संशयः ॥६॥

(6) Oh Varniraj, when *these five gross elements are in their* subtle form, they are known by the essences (tanmatra) and the knowledge of them is known as Darshan by the Scriptures. There is no doubt about it.

गुणसाम्यत्वमस्याश्च मायाया लक्षणं स्मृतम् ।
अहंममत्वहेतुत्वं ब्रह्मशक्तित्वमित्यपि ॥७॥

(7) The main charcteristic of Maya *is this state of* equilibrium of three Gunas (qualities;) the cause of the sense of I and mine in the body and its relations; and the power of Parabrahma, these three are the characteristics of Maya. (This maya is not that of Shankara). Maya is of the nature of gross darkness, intense desire and attachment. It can also be described as the cause of the nature of Ragghana the specific differentia because it is of the nature of making things pleasurable— (Rajanghan dharma).

चैतन्यजडरूपेण द्विविधा वर्तते सदा ।
श्रीकृष्णस्य परा शक्तिश्छाया्ज्ञानस्य सर्वतः ॥८॥

(8) This Maya behaves by assuming two forms of Consciousness (Chaitanya) and staticity (jadya) and is a shadow in all states of ignorance. It is Para Shakti (Supreme Power) of Shri Krishna.

जीवानां जन्म नाशं च कारयित्री भयप्रदा ।
देहगेहादिके यौने ह्यहं मम विधायिनी ॥९॥

(9) It causes the cycle of life and death to the Jivas (Selves) and fear among them. It also induces the sense of mine and thine in body, house as well as relatives of the Self.

अजा तिमिररूपा सा सदसद्भावनाप्रदा ।
भगवद्ध्यानभक्त्यादौ विघ्नरूपा स्वभावतः ॥१०॥

(10) Maya is unborn. It is of the nature of Darkness, helps in creating the divisions of good and bad propensities, by nature it is an obstacle in concentration and devotion to the Lord.

भगवद्भक्तिहीना ये तपो-जपव्रताश्रयाः ।
बहवश्च पराभूताः साधका मायया ध्रुवम् ॥११॥

(11) Those who follow the path of penance by resorting to abstinences, japa (repetition of Mantras) and control of senses without devotion to the Lord, they are mostly defeated in their objective by this power of Maya.

अनन्तभक्तियोगेन परमात्मसमाश्रितान् ।
विहाय स्ववशीभूतानन्यान् सा कुर्वती स्थिता ॥१२॥

(12) Those who by their incessant devotion to the Lord surrender to the Lord she cannot defeat them, but she still remains with Jiva because of his association with worldly objects leaving aside the pure Selves.

गीतायां भगवदुक्तिर्मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥१३॥

(13) It is said in the Gita by Lord Shri Krishna that this my Maya is very difficult to cross, but those who take refuge in me alone succeed in crossing beyond it.

राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ।
विवेकहीनमूढास्ते परियन्ति भवं भवम् ॥१४॥

(14) The man who is of the demoniac or of Asuri nature fails to discriminate and moves about in eighty-four lakhs of births. He does not attain liberation.

अज्ञाश्च पुरुषा वर्णिन् भ्रमन्ते च पुनः पुनः ।
इतरान् नाशयन्त्येव नेत्रहीनोऽन्धकानिव ॥१५॥

(15) Oh Varni Maharaj, those who are ignorant, who are entangled in Maya, undergo many changes and go on moving round about. They are like blind who do not see their way out. Those who follow them, are also led to pitfalls. They destroy not only themselves but others also.

श्रुते दृष्टेऽपि वा भोग्ये यस्मिन् कस्मिश्च वस्तुनि ।
समीचीनत्वधीत्यागात् कामो नोदेति कर्हिचित् ॥१६॥

(16) One is not attracted to a thing if he neglects his own attraction-inducing intelligence which declares immediately anything heard or seen as "This is a good thing".

कद्रूपां नेत्रहीनां च करालां छिन्ननासिकाम् ।
नारीं दृष्ट्वा युवा कोऽपि न याति तत्समीपतः ॥१७॥

(17) If a woman is there but is ferocious-looking, blind and with nose and ears cut, no young person goes to her eventhough overpowered by passion.

परं सैव यदा सम्यग् भूषणैर्भूषिता भवेत् ।
धरेच्च शोभनां शाटीं मुखाच्छादनपूर्विकाम् ॥१८॥

तदा युवा बहिः शोभां पश्यन् याति तदन्तिकम् ।
सापि तं कामिनं चारु प्रतारयति भावतः ॥१९॥

(18-19) But if the same lady is adorned with beautiful ornaments, has put on silken Sari and her face is covered with it then no one notices her ugliness, he goes to her attracted by external show, becomes attracted to her by her bewitching, sportive gestures and thus is deceived by her (gets entangled in her).

मुखाच्छन्नं युवा वस्त्रं यदा दूरीकरोति चेत् ।
तदा कद्रूपतां पश्यन्‌ जानाति तत्प्रतारणाम् ॥२०॥

त्यक्त्वा तां धूर्ततायुक्तां सप्रतारणकामिनीम् ।
सुखं शेते गृहं गत्वा कामभोगविवर्जितः ॥२१॥

(20-21) But the young man when he removes the cover from her face then he knows her as deceptive on seeing her deformed face and there leaving the inclination to sexual pleasures he knows her as deceptive and bewitching gets free from the attractions of pleasures, goes home and sleeps happily.

तथैवेयं महामाया कद्रूपापि स्वकार्यतः ।
जीवं मोहगतं कृत्वा नाशयति न संशयः ॥२२॥

(22) So is the case with Mahamaya (the great cosmic delusion) which is not only deformed but ferocious too but she attracts the Jiva or the person by indulging into activities which apparently are attractive and thus captivates him. There is no doubt it.

जीवोऽसौ मायया बद्धो दुःखी तदाप्तितो ध्रुवम् ।
मायाया दुष्टरूपत्वं ज्ञात्वा त्यजति तां चिरम् ॥२३॥

यथार्थदर्शनं वस्तुन्यनर्थस्यापि चिन्तनम् ।
सकल्पस्यापि कामस्य तद्वधोपाय इष्यते ॥२४॥

(23-24) But when the Jiva (Self) sees her real nature as something fearful, he has no inclination towards attractive objects to which his intelligence leads him, does not wish them and leaves them (Mayic objects) and therefore, one should know *the mayic objects as unpleasant, should meditate upon the* evil consequences to which it leads and thus restrain the inclination and desires

ब्रह्मस्वरूपमाह—

शृणु ब्रह्मन् प्रवक्ष्यामि ब्रह्मरूप चिदात्मकम् ।
सत्य च सर्वग मूर्त दृश्यते ज्ञानचक्षुषा ॥२५॥

(25) Now is described the nature of Brahma Oh Brahmachari with Brahma form! I shall tell you the nature of Brahma, please listen Brahma is Chidatmak (of the nature of Chit or consciousness) It is the Truth It has access to everything. It is in the form of a servant as of the form of all pervading, abstract abode which can only be seen through the eyes of knowledge

अनन्त चाविकार यन्निराकारमपि स्मृतम् ।
अखण्ड चाविनाश तद् भगवद्धाम कीर्तितम् ॥२६॥

(26) It (Brahma) is Infinite (Anant), formless, indivisible (Akhand) unchangeable and hence indestructible and is of the form of Shri Hari, it is full of light, and is the highest Brahmadham.

नि सीम सर्वदा दु खद्वेषरागविवर्जितम् ।
न कृश न च घ स्थूलं नहि तत्र दिवानिशम् ॥२७॥

(27) It is without limits and is always without misery, malice and attachment etc. It is neither weak nor it is strong. There is neither day nor there is night. It is full of condensed light.

चैतन्यशक्तिरीशस्य सूर्याग्न्यब्जप्रकाशकम् ।
रहितं कालमायाभ्यां प्रकाशात्मस्वरूपकम् ॥२८॥

(28) The Chaitanya (Consciousness) of Paramatma enlightens the sun and the moon. It is beyond time and Maya (cosmic illusion). The light and that which the light enlightens are his forms (I have known this type of the form of Brahma). Brahma is the light of the body of Parabrahma Paramatma (Supreme Reality).

परब्रह्मस्वरूपमाह—

पुरुषोत्तमरूपेण वर्तते ब्रह्मधामनि ।
स्वालये सर्वदा पूर्णो नियन्ताऽखिलदेहिनः ॥२९॥

(29) Now is told the nature of Parabrahma:—
That which controls those who are embodied, that which is ever perfect, that Shri Purushottama (Supreme Person) Narayana resides in imperishable abode (Akshara Dhama) in that form.

अनन्तकोटितो नित्यं ब्रह्माण्डाधीश्वरः स्मृतः ।
नैकमुक्तेश्वरादीनां नियामक उदाहृतः ॥३०॥

(30) The master controller of myriads of limitless universes (Brahmands), with infinite power and the regulator of the liberated as well as Ishvar is that Purushottam (Supreme Person).

मुक्तेश्वरामरप्राणिक्रिया वीक्ष्य यथातथम् ।
प्रददाति फलं तेभ्यः शुभाशुभक्रियोचितम् ॥३१॥

(31) That Paramatma is the distributor of the fruits of good or bad actions according to their appropriate deserts to the liberated, Ishvaras, the gods and the human beings.

निर्लेपो निर्गुणोऽनन्तः स्वतन्त्रो दिव्यमूर्तिमान् ।
कल्याणकृद् गुणैर्युक्तो ह्यनन्तैः पार्षदैः प्रभुः ॥३२॥

(32) Even though regulator, he is non-attached or non-affected—without qualities--infinite, free absolutely, possessed of divine body, possessed of innumerable good qualities, independent, and attended by many Parshadas (door-keepers) he attends the assembly of the great liberated souls (Mahamuktas).

सेव्यमानः सदा भक्त्या दिव्यसिंहासनस्थितः ।
वासुदेवादिमूर्तीनां विभूतीनां च कारणम् ॥३३॥

(33) Sitting on the divine throne He is always worshipped with devotion. He is the basic cause of all forms of Purushottama like Parabrahma, Shri Vasudeva, Sankarshana and the Maharshis (great Rishis) like Manu and others.

परमात्मा परं ब्रह्म सर्वेषां हृदये स्थितः ।
स्वानन्दः सत्यसंकल्पः सर्वोत्कृष्टतमो विभुः ॥३४॥

(34) The said Supreme Person or Highest Reality (Parabrahma) resides in the hearts of all as the knower of inner workings (Antaryami), he is endowed with good thoughts, (satya sankalpas) enjoying his own form, all-pervading and best among all Jivas (Selves), Ishvaras, and the liberated Selves.

सर्वेषामवताराणामाविर्भावस्य कारणम् ।
यद्भूमात् पृथिवी वारि तेज आकाशमारुतौ ॥३५॥
अहंकारो महत् तत्त्वं प्रधानपुरुषौ तथा ।
अक्षरो मूलपुरुषः प्रकृत्याद्याश्च शक्तयः ॥३६॥

सूर्यश्चन्द्रः समुद्रश्च विभावसुमुखाः सुराः ।
यथास्थानं यथाकालं वर्तन्ते वशगाः सदा ॥३७॥

(35-37) He is the cause of all incarnations. His fear induces *Prithvi, (earth) Jala (water) Teja (light)*, Vayu (air) *Akash* (sky) and the Ego (Ahamkara), the great (Mahat Tatwa), Pradhan (Original Prakriti), Purush-Prakriti (of Samkhya), Purush-Akshara and the powers like Prakriti (Nature) as well as the sun, the oceans, fire, the gods etc., *attend to* their respective functions and behave under his control remaining in their pre-ordained positions according to his supreme command.

स्वं स्वं कार्यं प्रकुर्वाणाः प्रत्यहं यमुपासते ।
प्रयच्छन्ति वरांस्तेन प्रेरितास्तर्पिता जनैः ॥३८॥

(38) They work according to eternal rules and by doing so worship this Parabrahma. Gods pleased by the offerings of men bestow boons on them according to his inducements

स हि सर्वेश्वरः साक्षाज्जीवकल्याणहेतवे ।
स्वेच्छया पृथिवीमेति धर्मगुप्त्यै दयापरः ॥३९॥

(39) Such merciful Lord of all, Paramatma Shri Hari, by his own will comes down on earth to do good to Jivas and to protect the path of duty (Dharma).

यस्मिन् काले यथारूपं कार्यं कर्तुं क्षमं भवेत् ।
गृहीत्वा तादृशं दिव्यां प्राकृतीं कुरुते क्रियाम् ॥४०॥

(40) That Paramatma assumes an appropriate form for the specific work to be done and does all worldly as well as divine works.

तत्कृतं द्विविधं कर्म निरीक्ष्य मतिमान् नरः ।
मायिकभावमुत्सृज्य दिव्यभावेन तं भजेत् ॥४१॥

(41) Therefore the wise, on knowing both the worldly and the divine types of works of the Lord, should abandon the mayic (illusory) sense and with divine emotions (Bhavanas) should worship the Lord They should not think Him to be a human being.

+ अनेक भक्तार्तिविनाशनप्रभो
समुद्धृतानैकविधात्मसंश्रित ।
दिव्यांगभासा प्रविभासयञ्जगज्
जगन्निवासान्वय ते नमो नम. ॥४२॥

(42) Oh, Redeemer of innumerable devotees from their sufferings, Lord! The Saviour of those devotees who surrender you, Oh the enlightener of the whole world by your divine will power, Oh Lord ! you inhabit all places in the world, you are inseparable (identical), of the form of Lord, I salute thee again and again

इति श्रीहरिवनविचरणकाव्ये अष्टचत्वारिंश. सर्गः ।

End of Canto XLVIII of "The Poem of Shri Hari's Epic Journeys through the Forests"

× मायाविर्भावरूपं जगदिदमुदितं ब्रह्मतत्त्वान्वितं वै
ब्रह्मस्थानं परब्रह्मण इति हरिणोक्तं स्वरूपं स मा,ऽऽत्यात् ।
उक्त तल्लक्षणं वै निजकृतचरणैर्देहवानीशदृष्ट्या
जीवोऽर्क्याद्याः परब्रह्मसुनयसरिणः सोऽत्र नैजेष्टदेवः ॥९६॥

+ Vanshastha Metre
× Sragdhara Metre

XCVI The whole world has come out of Maya (the cosmic illusion), that Maya is identical with Brahma, Brahma is the abode of Parabrahma. These characteristics of Brahma and Parabrahma have been narrated in this Canto. Jivatma (the individual self) according his to deserts (karmas of previons birth) and by the will of the Lord assumes the body. The same Parabrahma commands the sun, moon-air-fire, ocean etc., and they behave under his control. May such my desired deity (Ishtadeva), protect me.

इति अष्टचत्वारिंशः सर्गः

: END OF CANTO XLVIII :

।। श्रीशाय नमः ।।

नवचत्वारिंशः सर्गः

\+ हरिश्चोपादानं सगुणसविशेषस्त्वभिहितो
विशिष्टब्रह्माप्तिः परमपुरुषार्थश्च गदितः ।
सुचत्वारिंशेऽस्मिन् नवकयुजि कृष्णश्च कथितः
सदा सेवा मोक्षो गुरुवरसुशास्तिर्निगदिता ।।९७।।

CANTO XLIX

XCVII Possessed of all the good qualities, with *form* and Murti (*shape of the body*) *though separate and yet in identity with everything resides in every object and the cause sui of everything, to obtain such* Shri Hari *in divine form, to have* Aparoksha (*present before the eyes*) *realization of the qualified* Parabrahma *is itself liberation and to remain in service of* that Parabrahma with divine form is the liberation called by Scriptures, Shri Hari has been described in this Canto as the propounder or upholder of this doctrine. Till he stayed in the Ashram of Shri Ramanand Swami has been described.

परमात्मा परब्रह्म कृष्णशब्देन बोधितः ।
अवतारेवतारणां परमेश्वर एव सः ।।१।।

(1) Parabrahma (the highest Self in the form of highest Reality) is the Incarnation of all incarnations and is called Shri Krishna by name.

\+ Sikharini Metre

कृषिर्भूवाचकः शब्दो णश्च निर्वृत्तिवाचकः ।
तयोरैक्यं परब्रह्म कृष्ण इत्यभिधीयते ॥२॥

(2) "Krush" root means the pain and "Na" means the remover. Hence "Krishna" means the remover of pain. The Absoulte Being (having being in everything), the Absolute Bliss is Parabrahma known by the name of Krishna.

स श्रीकृष्णः परं ब्रह्म सानन्दः सर्वशक्तिकः ।
कर्षति जीवदुःखानि ततः कृष्ण इति प्रभुः ॥३॥

(3) This Shri Krishna is Parabrahma and is in the form of Absolute, Eternal Bliss, He is all powerful who destroys the miseries of those who surrender to Him. Karshati—harati svashritanam Bhaktanam duhkhani iti Krishna. This is how the word Krishna is constituted of the root "Krush" suffixed by the word "Na" and hence He is Parabrahma and Prabhu (Master).

सूर्यः प्रकाशरूपोऽसौ यथा नाशयते तमः ।
सदानन्दस्वरूपश्च कृष्णो भक्तार्तिनाशकः ॥४॥

(4) As the Sun, being of the form of light, destroys the darkness and there is not a single trace of darkness in the Sun so is the case with Shri Krishna who being the Absolute and perfect Bliss destroys the darkness of the devotees in the form of all miseries. He who destroys the miseries of the devotees, is called Krishna.

बृहि व्याप्तौ तथा धातोर्मनिन् प्रत्यययोजनात् ।
ब्रह्मेतिशब्दविज्ञेयः कृष्णो व्यापक उच्यते ॥५॥

(5) 'Bruh' root means that which is pervader. With 'man' as suffix it yields the word 'Brahman.' That which is all-pervading is called Brahma. As the oil pervades the oil-seed the butter (fried) or ghee pervades the curd, similarly, Shri Krishna is the pervader and hence called Parabrahma.

भारूपः सत्यसंकल्पेत्यादि श्रुतिषु गोचर. ।
सर्वेक्ष इति प्रोक्तः कृष्णो ब्रह्मैव तत्परम् ।।६।।

(6) "Bharoopa, Satyasankalpa, Akashatma Sarvakarma, Sarvakamah, Sarvagandha Sarvarasah"

Because of the authority of the Vedas, the Paramatma Shri Krishna, who is of the form of light, possessed of true thoughts, all-pervading as the sky or ether, the administrator of the fruits of actions (Karmas) possessed of all smell, all taste and whose abode (Brahmaloka) is described by all Vedas, "Sarva Vedah yatpadam amananti" is Parabrahma

सविशेषं परं ब्रह्म निर्विशेष न कर्हिचित् ।
तज्जगत्कारणत्वस्य सर्वज्ञत्वस्य चाश्रयः ।।७।।

(7) That which is Parabrahma, perfect Purushottam is with qualification of specific particularity The qualities reside in it as its attributes, is not without particularity (Nirvisheshatva) because it has the qualities of creating the world (who is causa sui of the world) and omniscience residing into it

सत्य ज्ञानमनन्तं चेत्यादि श्रुतिषु बोधनात् ।
सत्यत्वादिरयं धर्मो ब्रह्मण्येवेति दर्शनात् ।।८।।

(8) Satyam, Jnanam, Anantam Brahma (Tait Up 2-1-1) the meaning of this great saying of the Upanishad is Truth means the abode of the quality of Truth or Being, knowledge and infinitude etc These attributes reside in Brahma

वासस्वी कुण्डली छत्री देवदत्त इतीरिते ।
भिन्नवृत्तिनिमित्तेऽपि समानाश्रयमिष्यते ।।९।।

(9) As is the case with Devadatta who is one and yet is possessed of a piece of cloth, umbrella, the bowl (kamandalu) etc. This means he is the support of various accidental qualities as per nature. Similarly, the support or abode of various qualities of truth, knowledge etc., though different as various adjectives they reside in Parabrahma. Therefore Parabrahma is possessed of particularity (Savishesha).

सगुणं च परं ब्रह्म निर्गुणं नैव दृश्यते ।
निर्गुणे कारणत्वं नो भवेज्जगत आत्मनः ।।१०।।

(10) That Parabrahma is with quality and not without qualities (Nirguna) because the Self without the attributes cannot be the cause of the world.

ज्ञाने ब्रह्मस्वरूपस्य गुणानामुपयोजनम् ।
ते च ब्रह्मस्वरूपान्तर्गता ज्ञेयाः स्वभावतः ।।११।।

(11) The attributes yield knowledge of the form of Parabrahma and these qualities are inherent in the nature of the object. They cannot be different or separate from the nature of the object.

यथा लोके जने दृष्टे तदैव गुणबोधनम् ।
ह्रस्वत्वादि-महत्त्वादि-गुणानां च तदैव धीः ।।१२।।

(12) When we see a person we come to know him as small or big. They (the qualities of being big or small) are not separate from the individual. They are inherent in the very person of the individual.

निर्गुणं ब्रह्म चेत्युक्तं श्रुतौ हेयगुणानुवाक् ।
छान्दोग्ये तत्प्रमाणं च निर्णीतं मुनिभिस्तथा ।।१३।।

(13) "Nirgunam Brahma" etc., is described in Scriptures, as the translation of useful qualities and the negation of useless qualities like sinfulness, old age, death—sorrowfulness, hunger thirst. In Chhandogya Upanishad it is said "Apahata papma vijarah". The Munis i.e. thinkers have decided that Parabrahma is without negative qualities.

कूटस्थो नित्यं एवासौ सिद्धान्ते स्वीकृतो बुधैः ।
सर्वदैवैकरूपेण कूटस्थो वर्तते तथा ॥१४॥

(14) The wise and learned have accepted that according to the doctrine of the Vishistadwaita school of philosophy He is eternal and Kutastha. Kutastha means "koot iva tishthati" that which continues to remain the same like an envil, is known as 'Kootastha' (unchangeable), that which remains in the same form is known as unchangeable (Kootastha).

ननूपादानहेतुत्वं ब्रह्मणो नैव जायते ।
विकारित्वे च कौटस्थ्यं सम्भवेन्नैव कर्हिचित् ॥१५॥

(15) If Brahma (Paramatma) is considered as material cause (Upadana Karana) that will not help for in that case Brahma will be changeable and that which undergoes change cannot be Kootastha. If Brahma is regarded as a material cause its unchangeability will be destroyed, if this objection is raised, it can be replied thus.

शरीरद्वारकं ह्येव कारणत्वमुरीकृतम् ।
जगतः कारणं साक्षाद् ब्रह्म नैव च नैव च ॥१६॥

(16) Parabrahma is the material cause of the world because of its body and not because of any real cause as such.

प्रधानशब्दवाच्यो यः सूक्ष्मदेहो विभोः स्मृतः ।
परिणामेपि वै तस्य कौटस्थ्यं नोपहन्यते ॥१७॥

(17) *Paramatma* is possessed of subtle body in the form of Pradhan (Prakriti) and the same Prakriti in its gross form undergoes all changes, but the inner dweller (Antaryami) remains in the same form (does not undergo any change) therefore the unchangeability of Paramatma (Kootastha) is not destroyed, it remains intact.

ब्रह्मशरीरभिन्नं यद् न भवेत् तन्मृषा भवेत् ।
ब्रह्मातिरिक्तवस्तूनामभावो विद्यते सदा ॥१८॥

(18) That which is different from or separate from the body of Brahma (Paramatma) is Musa or Mithya (impossible). The possibility without the qualified Brahman is always negated.

अनन्ताश्च पदार्था ये नाना ते सन्ति भेदतः ।
तद्विशिष्टस्य चैकत्वे नो दोषोद्भावनं भवेत् ॥१९॥

(19) There are innumerable Jivas (Selves) and the inanimate *objects and they may be found separate from Brahma* internally but the qualified Brahma is one and one only. It is called "Prakariyadwaita" (one with second in the type).

मोक्षो दासत्वमीशस्य देहपातोत्तरं ध्रुवम् ।
जीवन्मुक्तिश्च दासत्वे परामुक्तिस्ततोऽधिका ॥२०॥

(20) After casting this mortal body the devotee assumes divine form and serves the Paramatma Purushottam Bhagavan and that is known as the highest liberation. He serves the sense of service and becomes Bhagavat. That is liberation during life (Jivanmukti). After death, he assumes Divine form and behaves in utmost freedom while serving Parabrahma.

प्राकृतेन शरीरेणं दिव्यता हरियोगतः ।
जीवन्मुक्तिरतोऽस्त्यत्र निर्गुणात्मनिवेदिनाम् ॥२१॥

(21) Even a person with gross physical body gets divinity by the divine association of Shri Hari. His body, senses, conscience become divine and these devotees without quality (Nirguna) by self-surrender, they enjoy liberation even while living.

ननु सेवा श्ववृत्तिर्वं तस्मात् तां परिवर्जयेत् ।
इति चेन्नोभयेच्छैक–प्रावीण्यं सेवने सदा ॥२२॥

(22) Some one may doubt that if in the state of liberation one has to serve the Lord, then that liberated state becomes full of misery. Such a selfishness like a dog should be cast aside and doubt should not be entertained because the master and the servant are like husband and wife who wish the same thing and work for it and get pleasure hence the service of the Lord is pleasurable and not painful. Service means the enjoyment by abandoning or giving away.

किंकरास्तत्र ते नित्यं भवन्ति निरुपद्रवाः ।
प्रीतिकारितसेवायां दुःखलेशो भवेन्नहि ॥२३॥

(23) I am a servant in the imperishable abode, Aksharadhama. The servants who serve the Lord with this sense of service, never experience any pain or misery because when a service is rendered out of limitless devotion it cannot be painful. It is the liberation in the form of service and hence a pleasant activity.

पुरुषोत्तमसेवा हि कर्तव्या मुक्तिलब्धये ।
पुरुषोत्तमशब्दार्थो भक्तानामार्तिनाशकः ॥२४॥
पूरणात् सादनाच्चैव ततोऽसौ पुरुषो मतः ।
अतिशयेन चोत्कृष्ट उत्तम इष्यते बुधैः ॥२५॥

(24-25) Therefore those who want to attain liberation must serve the Lord Purushottama*. The name Pursuhottama means the best among those who aie possessed of the bodies.

इति मेऽल्पमतेर्ज्ञानं परब्रह्मपरं लघु ।
महान्तो हि विदुः साक्षाज्ज्ञानदृष्ट्या यथातथम् ॥२६॥

(26) Oh Nilakantha Varni Maharaj, this is my little knowledge of the understanding of the form of Parabrahma because I am with limited intelligence. Only the saints with their vision of full knowledge know the real nature of Parabrahma.

भवतां च तपो दृष्ट्वा शरीरं मांसवर्जितम् ।
रक्तेन रहितं जानन् मन्ये मूर्तिं तपोमयीम् ॥२७॥

(27) There is no flesh and blood in your body, you are great performer of penance, no human being can perform such a rigorous penance and hence You are the Lord incarnate of penance, thus I believe.

तदा श्रीहरिणा चोक्तं मुक्तानन्दं वचः प्रति ।
भवादृशीयसाधुत्वं श्लाघेऽहं सर्वदा मुदा ॥२८॥

(28) Thereupon Shriji Maharaj said to Shri Muktanand Swami that I always praise the goodness of the people like you and I am pleased by your such holiness.

मुक्तानन्दः पुनः प्राह पूर्णं ज्ञानं न मे प्रभो ।
रामानन्दाभिधोऽस्माकं गुरुर्जानाति सर्ववित् ।
साम्प्रतं कच्छदेशेऽसौ वर्तते धर्मपुष्टये ॥२९॥

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* Purayati Bhaktakaman iti puruh/sidati-Avasadayati Bhakta virodhinah iti sah/purushchasau iti Purushah!

He who fulfills the desires of the devotees, and he, who destroys the opponents of devotees, that, who resides in animate as well as inanimate is called 'Purusha' (person) that which is of highest type is called the best. Parabrahma Purushottama Paramatma is the best among all persons and hence is called Purushottama. His devotion is itself liberation in the form of service.

(29) Shri Muktanand Swami again said: "Oh Lord, my knowledge is imperfect. The knower of all elements is our Guru Shri Ramanand Swami who is at present in Kutch. He knows the real. He stays at present in Kutch region to propagate and strengthen the path of righteousness.

प्रतीक्ष्यागमनं तस्य भवान् वसतु वर्णिराट् ।
सुसुखं स्थानके ह्यस्मिन् सुखदो भविता हि नः ॥३०॥

(30) Oh Brahmachariji, you may stay here till he returns. Your stay will be pleasant to us.

महानुभावसंसर्गः कस्य नोन्नतिकारकः ।
रथ्याम्बु जाह्नवीसंगात् त्रिदशैरपि वन्द्यते ॥३१॥

(31) The company of the great uplifts those who keep them. The dirty water of the road when melts with the Ganges is revered even by the gods.

गुणवज्जनसंसर्गाद् याति स्वल्पोऽपि गौरवम् ।
पुष्पमालानुषंगेण सूत्रं शिरसि धार्यते ॥३२॥

(32) The company of the virtuous gives credit even to those who are low. The thread in the company of flowers gets on the heads of gods.

वर्णिनां भवतां नित्यं संगं काङ्क्षेऽहमन्वहम् ।
मद्गुरोर्योगतः वः स्यात् प्रश्नानामुत्तरं परम् ॥३३॥

(33) I always wish for the company of the great Varnis like you. The answers to your questions also, will also be made by my Shri Ramanand Swami in an appropriate manner.

+ इतिपरमपवित्रभावयुक्तं
समधिगतो[illegible]वचनम् ।
हरिरपि वर्णि[illegible]
[illegible] ॥३४॥

+ Pushpitagra Metre

(34) Thus having met Muktanand Swami who was holy righteous and possessed of the knowledge of Uddhava school, Shri Hari became happy and decided to stay in the hermitage of Shri Ramanand Swami.

इति श्रीहरिवनविचरणकाव्ये नवचत्वारिंशः सर्गः ।

End of Canto XLIX of "The Poem of Shri Hari's Epic Journeys through the Forests."

× अस्त्येवात्र परात्मवाचकपदं कृष्णः परब्रह्मगं
'नित्यं ज्ञानमनन्त' मीशवचनं त्वास्ते विशिष्टार्थकम् ।
कूटस्थार्थमथाह दिव्यगुणिनं यः प्राह चैवं हरि-
वैशिष्ट्याद्यसमक्षवेदनमहं प्रायां प्रकुर्यात् तथा ॥९८॥

XCVIII Paramatma, Parabrahma, beginningless Shri Krishna etc., the terms like these always connote Parabrahma (Highest Reality, Existence, Knowledge, Infinite Bliss (Satya Jnana Anantam Brahma) brahma etc., are also the connotations of the form as well as nature of Parameswar or qualified Parabrahma. The highest Lord of eternal Brahma, Parabrahma is possessed of divine qualities, thus has been described by Shri Hari. 'Oh Lord', arrange for my meeting with the present before eyes and who is the validity incarnate in Aparokshanubhuti etc., these matters are contained in this Forty-Ninth Canto.

इति नवचत्वारिंशः सर्गः

:END OF CANTO XLIX:

× Shardula Metre

स्वरूपवर्णनम्

(Description of the Form)

\+ यो वेदेषु च वैदिकेषु निगमादिष्वस्ति वर्ण्यो मुहु–
र्यो व्याख्यासु मखेषु कर्मनिवहेष्वास्ते प्रपूज्यः प्रभुः ।
यो हृत्स्वस्ति च सत्सु चित्सु जडिषु द्राक् सर्वसंलोचनः
स श्री ब्रह्मपतिस्त्विहापि वरदः श्रीस्वामिनारायणः ॥१॥

(1) The Lord (Paramatma or the Supreme Self) who has been described in the Vedas, the Scriptures based upon the Vedas, Nigamas and Agamas (Pre-Vedic and Post-Vedic Scriptures), that Parabrahma in all definitions, sacrifices and the ritualistic ceremonies is considered as revered, that Parameshwar who resides in the hearts of all animate and inanimate objects, that Lord who is present before the eyes of all in a sitting posture, that very same Lord of Shri Akshara Brahma (Aksharabrahmadhipati), Shri Swaminarayana Himself manifests (resides) in this poem also.

× अकेपुवादेश्रीसहसहजयुक्तं शुभपदं
जयोमंजज्ञानौघगमशनिभा यत्र सुलभा :।
शुभैः सद्भिः साकं सुखदशुभकार्ये रतमति–
स्ततस्तेजेन्द्रोऽसौ जगति धृतनामा विजयते ॥२॥

(2) A—Ayodhyaprasadji
Ke—Keshavaprasadji
Pu—Purushottamprasadji

Va—Vasudevprasadji
De—Devendraprasadji

Bra—Brahmanand Swami
Ga—Gopalanand Swami
Ma—Magniram (Deviwala)
Sha—Shatanand Swami
Ni—Nityanand Swami
Bha—Bhagavadanand Swami

\+ Shardula Metre
× Shikharini Metre

Ja—Accomplished (Siddha) from birth	Brahmanand Swami
Yo—Accomplished by yoga	Gopalanand Swami
Man—Accomplished by Mantra	Magniram (Deviwala)
Ja—Accomplished by Japa	Shatanand Swami
Jna—Accomplished by Knowledge	Nityanand Swami
Au—Accomplished by herbs	Bhagvadanand Swami

(2) May the brilliant head of the Acharyas, Shri Tejendraprasadji who adorns the religious throne of parama pujya (highly adorable) Acharya Maharaja Shri Ayodhya prasadji, Keshava-prasadji, Vasudeva prasadji, Devendra prasadji and other great Acharyas as well as Parabrahma Purushottama Shriji Maharaj who has adorned the seat of Acharayas, and the throne which has been highly revered by highly adorable Sadguru Shri Brahmanand Swami, he who is respected by many holy saints; who always gives happiness, who always works with love and devotion to Shriji Maharaj and brings peace to every human being and every Haribhakta, attain victory in this world.

I should have described the great persons like King among the Acharyas, Shri Ayodhyaprasadji Maharaj and others but I shall here describe only the King among Acharayas, Shri Vasudeva prasadji because Shri Vasudeva prasadji was my Dikshaguru — the guide who initiated me and put in great effort at educating me. He preached Sanatana Dharma. He discussed with learned scholars of Benares and other place and explained as well as worked for the good of people for usefulness of Sanatana Dharma. He was without any ego even though on the throne of Acharaya.

He adorned the position of Acharya by preaching thousands in Muli and Ahmedabad. When he came to Bhuja,

he delivered his discourse in chaste Sanskrit for two hours at the insistence of the Maharaja of Kutcha Shri Khengar Bava. The King of Kutcha became pleased, invited him to occupy the kingly throne and he took seat on a chair. He then said that the religious school and country can only be uplifted by such a personality as Acharaya.

गोपालचरणेनेदं गोपालचरणेरितम् ।
गोपालचरणादाप्तं गोपालचरणेर्पितम् ॥३॥

(3) This "Shri Harivanavicharana" kavya *(poem) is inspired by* Shri Krishna Bhagavan (Lord) *and has been composed by his grace. I, Shri Gopalcharan Shastri, dedicate this at the* lotus feet of Shri Parabrahma Purushottama Shri Krishna Bhagavan (Shri Ghanashyam Bhagavan) and feel extremely relieved *in my* inward self.

गोपालचरणः शास्त्री गोपालचरणं स्मरन् ।
गोपालचरणादाप्तां भाषाटीकां व्यधामहम् ॥४॥

(4) This translation in Gujarati language (Gurjar Bhashanuvad) has been rendered by me Shri Gopalcharan Shastri as if directly received from Shriji Maharaj at the sweet memory of the holy feet of Ghanshyam Maharaj, Shri Krishna incarnate.

वेदनेत्रखनेत्राब्दे वैक्रमे फाल्गुने सिते ।
पञ्चम्यां पूर्णतां प्राप्तं पुस्तकं चैतदद्भुतम् ॥५॥

(5) The unique (wonderful) book has been completed on the fifth day of the bright half of Falguna month of Samvat year 2024.

इति हरिवनविचरणकाव्यम् ॥

End of "The Poem of Shri Hari's Epic Journeys through the Forests."

इति श्रीहरिवनविचरणकाव्यम् ।

END OF THE POEM OF SHRI HARI'S EPIC JOURNEYS THROUGH THE FORESTS